# National Anti-Slavery Standard.

VOL. XXX. NO. 42. NEW YORK, SATURDAY, FEBRUARY 19, 1870. WHOLE NO. 1,550

**National Anti-Slavery Standard.**

PUBLISHED EVERY SATURDAY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At its Office, No. 39 Nassau Street, New York.
THREE DOLLARS PER ANNUM.

AARON M. POWELL, *Editor.*

WENDELL PHILLIPS, *Special Editorial Contributor.*

For rates of Advertising and Club terms see Fourth page.


## *THE INDIANS.*

### First Annual Report of Commissioner Parker.

IMPROVED CONDITION OF AFFAIRS — IMPORTANT RECOMMENDATIONS — THE ESTABLISHMENT OF NEW RESERVATIONS PROPOSED — ABOLITION OF THE TREATY SYSTEM.

The report of Indian Commissioner Parker to the Secretary of the Interior, on the past year, has recently been prepared and presented. It is an important and valuable document, and therefore we give the larger portion of it:

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
WASHINGTON CITY, D. C., Dec. 23, 1869.

SIR: As required by law, I have the honor to submit this, my first annual report of our Indian affairs and relations during the past year, with accompanying documents. Among the reports of the superintendents and agents herewith, there will be found information, with views and suggestions of much practical value, which should command the earnest attention of our legislators, and all others who are concerned for the future welfare and destiny of the remaining original inhabitants of our country. The question is still one of deepest interest, "What shall be done for the amelioration and civilization of the race?" For a long period in the past, great and commendable efforts were made by the government and the philanthropist, and large sums of money expended to accomplish these desirable ends, but the success never was commensurate with the means employed. Of late years a change of policy was seen to be required, as the cause of failure, the difficulties to be encountered, and the best means of overcoming them, became better understood. The measures to which we are indebted for an improved condition of affairs are, the concentration of the Indians upon suitable reservations, and the supplying them with means for engaging in agricultural and mechanical pursuits, and for their education and moral training. As a result, the clouds of ignorance and superstition in which many of this people were so long enveloped have disappeared, and the light of a Christian civilization seems to have dawned upon their moral darkness, and opened up a brighter future. Much, however, remains to be done for the multitude yet in their savage state, and I can but earnestly invite the serious consideration of those whose duty it is to legislate in their behalf, to the justice and importance of promptly fulfilling all treaty obligations, and the wisdom of placing at the disposal of the Department adequate funds for the purpose, and investing it with powers to adopt the requisite measures for the settlement of all the tribes, when practicable, upon tracts of land to be set apart for their use and occupancy. I recommend that in addition to reservations already established, there be others provided for the wild and roving tribes in New Mexico, Arizona, and Nevada; also, for those more peaceable bands in the southern part of California. These tribes, excepting the Navajoes in the Territory of New Mexico, who under their treaty of 1868, have a home in the western part of the Territory to which they have been removed, have no treaty relations with the government, and if placed upon reservations it will be necessary that Congress, by appropriate legislation, provide for their wants, until they become capable of taking care of themselves. In the other Territories, as also in Oregon and the northern part of California, the existing reservations are sufficient to accommodate all the Indians within their bounds; indeed, the number might with advantage be reduced; but in Montana there is urgent need for the setting apart, permanently, of suitable tracts for the Blackfeet, and other tribes, who claim large portions of that Territory and are parties to treaties entered into with them last year by Commissioner W. J. Cullen, which were submitted to the United States Senate, but have not been finally acted upon by that body. Should the treaties be ratified the required reservations will be secured, greatly to the benefit of both Indians and citizens.

THE PRESIDENT'S COMMISSION.

Before entering upon a *résumé* of the affairs of the respective superintendencies and agencies for the past year, I will here briefly notice several matters of interest which, in their bearing upon the management of our Indian relations, are likely to work out, judging from what has been the effect so far, the most beneficial results. Under an act of Congress aproved April 10, 1868, $2,000,000 were appropriated to enable the President to maintain peace among and with various tribes, bands and parties of Indians; to promote their civilization; bring them, when practicable, upon reservations, and to relieve their necessities, and encourage their efforts at self-support. The Executive was also authorized to organize a Board of Commissioners, to consist of not more than ten persons, selected from among men eminent for their intelligence and philanthropy, to serve without pecuniary compensation, and who, under his direction, shall exercise joint control with the Secretary of the Interior over the dispersement of this large fund. The Commission selected in accordance with this provision of the law, is composed of the following gentlemen: Geo. H. Stuart, William Welsh, W. E. Dodge, E. S. Tobey, John V. Farwell, Robert Campbell, Felix R. Brunot, Henry S. Lane and Nathan Bishop, met in this city in May last, and after deliberating upon the points suggested for their consideration, as embraced in my letter to them, dated the 26th of May, (a copy of which is among the papers accompanying this report, as is also a copy of the Executive order of June 3d in the matter, involving the legal *status* of the Indians, their rights, and the obligations of the Government towards them; the propriety of any further treaties being made; the expediency of a change in the mode of annuity payments, and other points of special interest, they decided as preliminary to future operations, and for the more convenient and speedy discharge of their duties, upon dividing the territory inhabited by Indians into three sections, and appointed sub-committees out of their number to visit each, and examine into the affairs of the tribes therein, and to report at a meeting to be held in Washington prior to the coming session of Congress. In regard to the fund of $2,000,000 referred to, it may be remarked that it has enabled the Department to a great extent to carry out the purposes for which it was appropriated. There can be no question but that mischief has been prevented, and suffering either relieved or warded off from numbers who otherwise, by force of circumstances, would have been led into difficulties and extreme want. By the timely supplies of subsistence and clothing furnished, and the adoption of measures intended for their benefit, the tribes from whom the greatest trouble was apprehended have been kept comparatively quiet, and some advance, it is to be hoped, made in the direction of their permanent settlement in the localities assigned to them, and their entering upon a new course of life. The subsistence they receive is furnished through the agent of the Commissary Department of the army, with, it is believed, greater economy and more satisfaction than could have resulted had the mode heretofore observed been followed. In this connection I desire to call attention to the fact that the number of wild Indians and others, also not provided for by treaty stipulations, whose precarious condition requires that something should be done for their relief, and who are thrown under the immediate charge of the Department, is increasing. It is, therefore, a matter of serious consideration and urgent necessity that means be afforded to properly care for them. For this purpose, in my judgment, there should be annually appropriated by Congress a large contingent fund, similar to that in question, and subject to the same control. I accordingly recommend that the subject be brought to the attention of Congress.

THE NEW AGENTS.

With a view to more efficiency in the management of affairs of the respective superintendencies and agencies, the Executive has inaugurated a change of policy whereby a different class of men from those heretofore selected have been appointed to duty as superintendents and agents. There was doubtless just ground for it, as great and frequent complaints have been made for years past, of either the dishonesty or inefficiency of many of these officers. Members of the Society of Friends, recommended by the Society, now hold these positions in the Northern Superintendency, embracing all Indians in Nebraska; and in the Central, embracing tribes residing in Kansas, together with the Kiowas, Comanches, and other tribes in the Indian country. The other superintendencies and agencies, excepting that of Oregon and two agencies there, are filled by army officers detailed for such duty. The experiment has not been sufficiently tested to enable me to say definitely that it is a success, for but a short time has elapsed since these Friends and officers entered upon duty; but so far as I can learn the plan works advantageously, and will probably prove a positive benefit to the service, and the indications are that the interests of the government and the Indians will be subserved by an honest and faithful discharge of duty, fully answering the expectations entertained by those who regard the measure as wise and proper.

THE CIVIL AND MILITARY OFFICERS.

I am pleased to have it to remark that there is now a perfect understanding between the officers of this Department and those of the military, with respect to their relative duties and responsibilities in reference to Indian affairs. In this matter, with the approbation of the President and yourself, a circular letter was addressed by this office in June last to all superindendents and agents defining the policy of the government in its treatment of the Indians, as comprehended in these general terms, viz.: that they should be secured their legal rights; located, when practicable, upon reservations; assisted in agricultural pursuits and the arts of civilized life; and that Indians who should fail or refuse to come in and locate in permanent abodes provided for them, would be subject wholly to the control and supervision of military authorities, to be treated as friendly or hostile, as circumstances might justify. The War Department concurring, issued orders upon the subject for the information and guidance of the proper military officers, and the result has been harmony of action between the two Departments, no conflict of opinion having arisen as to the duty, power and responsibility of either.

PROPOSED ABOLITION OF THE TREATY SYSTEM.

Arrangements now, as heretofore, will, doubtless, be required with tribes desiring to be settled upon reservations for the relinquishment of their rights to the lands claimed by them and for assistance in sustaining themselves in a new position; but I am of the opinion that they should not be of a treaty nature. It has become a matter of serious import whether the treaty system in use ought longer to be continued. In my judgment it should not. A treaty involves the idea of a compact between two or more sovereign Powers, each possessing sufficient authority and force to compel a compliance with the obligations incurred. The Indian tribes of the United States are not sovereign nations, capable of making treaties, as none of them have an organized government of such inherent strength as would secure a faithful obedience of its people in the observance of compacts of this character. They are held to be the wards of the government, and the only title the law concedes to them to the lands they occupy or claim is a mere possessory one. But, because treaties have been made with them, generally for the extinguishment of their supposed absolute title to land inhabited by them, or over which they roam, they have become falsely impressed with the notion of national independence. It is time that this idea should be dispelled, and the government cease the cruel farce of thus dealing with its helpless and ignorant wards. Many good men, looking at this matter only from a Christian point of view, will perhaps say that the poor Indian has been greatly wronged and ill-treated; that this whole country was once his, of which he has been despoiled, and that he has been driven from place to place until he has hardly left to him a spot where to lay his head. This indeed may be philanthropic and humane, but the stern letter of the law admits of no such conclusion, and great injury has been done by the government in deluding this people into the belief of their being independent sovereignties, while they were at the same time recognized only as its dependents and wards. As civilization advances and their possessions of land are required for settlement, such legislation should be granted to them as a wise, liberal and just government ought to extend to subjects holding their dependent relation. In regard to treaties now in force, justice and humanity require that they be promptly and faithfully executed, so that the Indians may not have cause of complaint, or reason to violate their obligations by acts of violence and robbery.

PENDING TREATIES.

While it may not be expedient to negotiate treaties with any of the tribes hereafter, it is no doubt just that those made within the past year, and now pending before the United States Senate, should be definitely acted upon. Some of the parties are anxiously waiting for the fulfillment of the stipulations of these compacts and manifest dissatisfaction at the delay. Their ratification has been recommended heretofore by the Indian Bureau, and as nothing has since occurred to change the opinion then entertained in regard to them, excepting, perhaps, that with the Osages, concluded May 27th, 1868, and the one made with the Sacs and Foxes of Missouri, connected with the Iowas, Feb. 11th, 1869, for reasons hereafter noticed, that recommendation is now renewed. The treaties referred to are: That with the Cherokees, concluded July 9th, 1868, providing for the settlement of all their claims and demands against the United States; of the vexed question as to the disposition of their neutral lands; their right to other lands; the removal of ambiguities in the treaty with them of 1866; the settlement of questions between the Courts of the nation and the United States in reference to jurisdiction over Cherokee citizens, and for the abolishment of distinctions among the people; that with the small bands of Chippewas and Christian Indians or Munsees, entered into June 1st, 1868, to enable them to dissolve their tribal relations, and join other tribes; that with the Creeks of Sept. 2d, 1868, supplemental to their treaty made in 1866, the chief ground of which, set forth in the preamble thereto, being the injustice done in the latter treaty in requiring on their part an absolute and unconditional surrender of one-half of the nation's domain, because of a liability of a forfeiture of their rights in consequence of the nation having made a treaty with the so-called Confederate States, no such requirement having been imposed upon the Cherokees and other tribes in the treaties concluded with them in 1866, who had also entered into treaty arrangements with the authorities of the rebel States; those with the Blackfoot nation of Sept. 1, 1868; Shoshones, Bannacks, and Sheep Eaters, of Sept. 24, 1868; Gros Ventres, of July 13, 1868, and River Crows, July 15, 1868, which provide for a cession of lands claimed by these several tribes in the Territory of Montana, and for their being located and sustained upon suitable reservations in that Territory; that with the Senecas and other Indians in the State of New York, of Dec. 4, 1868, by which they agree to relinquish all their right to lands in Kansas, and all claims under their treaties of 1838 and 1842; it provides for the issuing of patents to whites occupying the lands in Kansas, allotted to the New York Indians who removed there, and for paying the losses of said Indians by reason of having been driven from their homes; that with the Sacs and Foxes of Missouri and Iowas residing in Nebraska, made Feb. 11, 1869, and that with the Ottoes and Missourias in the same State, of Feb. 13, 1869, both of which stipulated for a sale of their lands, giving the St. Louis and Nebraska Trunk Railway Company the privilege of purchasing the same at $1.25 per acre, and providing a new home for them in the Indian Territory, south of Kansas; that with the Kaws or Kansas tribe, of March 13, 1869, providing for the sale of their lands to the Union Pacific Railway Company, and for the removal of the tribe to the Indian Territory; and lastly, that of the Miamies in Kansas and Indiana, concluded March 9, 1869, for the adjustment of all claims against the United States and the settlement of all controversies between themselves. In regard to the treaty with the Osages of May 27, 1868, against which serious objections have been made, I suggest that it either be modified, or another arrangement entered into with the tribe, with a view to the purchase of their lands and their removal to the Indian territory.

HOSTILITIES.

Hostilities, to some extent, though not to that of war by tribes, have unfortunately existed more or less during the past year. In May and June last some of the Cheyennes and Arapahoes attacked citizens of Kansas settled upon the Republican, Smoky Hill and Saline rivers, killing a number of men, women and children, capturing others, and destroying or carrying off considerable property. The love of plunder and the spirit of revenge seem not to have been subdued in many of the Indians of these tribes by the chastisement they received heretofore, nor by the magnanimity of the government in promising to provide for and treat them as friendly if they would go upon their reservations. Active and severe measures by the military against them have resulted in the destruction of many, and compelled others either to surrender or come in and ask to be located upon a reservation with those of their people who are peaceably disposed. The discontented of the various bands of Sioux have also shown a determined spirit of antagonism to the government, in acts of occasional murder and depredations in Dakota and Wyoming Territories, but the main body of the Sioux who, under General Harney, were located on the great reservation provided for them by treaty stipulations, are comparatively quiet, and it is thought can be kept so, as well as induced to change their mode of life. In Montana a part of the Piegans have been on the war path, and apprehensions have been entertained of serious troubles; murders of citizens have been committed by other Indians, and citizens have retaliated, but the danger of a serious outbreak, it is believed, is past. With the wild and intractable Apaches, in Arizona, there seems to be a continual state of warfare and outrage which the military arm in use there is unable to wholly suppress, and this will be the case always, until these Indians can be induced to leave their almost inaccessible retreats and settle upon a reservation. Members of the Kiowas and Comanches have been renewing their attacks upon citizens of Texas and their property, but no extensive raiding by the tribes, as in former years, has occurred during the past year, nor have other tribes had as much cause for complaint against these bands as heretofore. The Apaches and Navajoes have also been charged with outrages against citizens of New Mexico, and so troublesome have they been that the Governor of the Territory deemed it his duty to issue a proclamation declaring the Navajoes outlaws, and authorizing the people to defend their persons and property against their attacks. Attention is again called to the importance of something being done to put a stop to the raiding into Texas by Kickapoo and other Indians residing in the Republic of Mexico, not far from the Rio Grande, as serious difficulties may arise with that nation, should the citizens of Texas, suffering beyond further endurance at the hands of these marauders, undertake to redress their grievances by invading the territory of that Republic in pursuit of the offenders. Although the Kickapoos may be regarded as having forfeited their claim to the protection of the United States, and their rights to the home they abandoned in the Indian country, yet, in view of their desire to return, as well as for the welfare of the people on the border of Texas, it is thought that steps should be taken as early as practicable to have them brought back and placed somewhere in the Indian Territory. For this purpose Congress was asked last year to legislate and provide the necessary means.

PROPOSED GENERAL COUNCIL.

By the treaties of 1866 with the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, it is agreed on their part, if Congress shall so provide, that there shall be organized a General Council in the Indian Territory, to be composed of delegates from the various tribes, and convened annually, with power to legislate upon all subjects pertaining to the intercourse and relations of the Indians resident in the Indian Territory, and in regard to the matter of the arrest and extradition of criminals escaping from one tribe to another; the administration of justice between members of the tribe and persons other than Indians, and members of said tribes or nations; the construction of works of internal improvement, and the common defence and safety of the tribes. Nothing has been done in that matter, further than to cause to be taken a census, required by the treaties, of the members of each tribe as a basis of representation, because of the want of the necessary means and appropriate legislation by Congress. There is an earnest desire expressed by these Indians for an early organization of such a council, and that the time of the sessions be extended from thirty to sixty days. I recommend that the subject be brought before Congress as one of great importance, and requiring prompt action by that body. The accomplishment of this much-desired object will give the Indians a feeling of security in the permanent possession of their homes, and tend greatly to advance them in all the respects that constitute the character of an enlightened and civilized people. The next progressive step would be a territorial form of government followed by their admission into the Union as a State.

FREEDMEN AMONG THE TRIBES.

Attention is invited to the condition of the freedmen among the Choctaws and some of the other tribes in the Indian Territory, whose status as slaves became changed by the results of the late war, and who now appeal to the government for kind treatment and protection. Denied the rights and privileges of the members of the tribes with whom they reside, oppressed and persecuted, this people have claims which should not in justice be longer disregarded. They prefer to remain with those among whom they were raised, but fear losing the protection of the laws of the United States. With the Seminoles they seem to find the most favor, as that tribe has accorded to them unconditional citizenship. The Choctaws and Chickasaws, at first opposed to the measure, appear to have relented somewhat, and now wait to see what the government will do. Arrangements, it is suggested, ought to be made for their colonization in some suitable place, or else a supplemental treaty concluded for establishing them in these nations with a *pro rata* distribution of their funds and lands.

LAND SELLERS.

The settlers to whom lands were awarded under the seventeenth article of the Cherokee Treaty of July 19th, 1869, having been recently notified to make payment of the appraised value of the lands awarded, remittances are now rapidly coming in. These lands are known as the "Cherokee Neutral Lands" in Kansas, embracing an area of 799,614,072 acres, the white settlers being in possession of 153,343,010 acres, under the article referred to, and the Indian settlers 6,071,093 acres, awarded to them under the provision of the seventeenth article of the treaty. The remaining 640,199,69 acres, as stipulated in the treaty, were sold by Mr. Browning, Secretary of the Interior, to Mr. James F. Joy, of Detroit, Mich., at $1 per acre. A portion has been paid for by this purchase, and for which patents have been issued.

INDIANS ON RESERVATIONS.

With regard to the tribes who have long been on reservations, the reports of the superintendents and agents show that for most of them the prospect is brighter for future advancement and prosperity than it has been for several years past. Recovering from the ravages of war and the blighting effects of rebellion, and accepting their situation, those who suffered most are now making commendable progress in industry, education, and a practical knowledge of the pursuits of civilized life.

THE SUPERINTENDENCIES AND AGENCIES.

The Commissioner next proceeds to more particular notice of the several superintendencies and agencies under the jurisdiction of the Bureau. The Washington Superintendency has within its bounds sixteen agencies and thirteen reservations, upon which are located the numerous bands or tribes of Washington Territory, numbering, with those outside, about 15,000 souls. With the exception of a few bands in the southwest and northeast part of the Territory, all have treaty relations with the government. They are reported by late Superintendent McKinney to be at peace with each other and all the citizens of the Territory, and the consequence is they are doing better in some respects than in former years. Perhaps the most promising Indians in the superintendency are those belonging to the Yakama agency. They number about 3,000, and may be regarded as a self-sustaining people. Their case is an example for the encouragement of others, and conclusively proves that, under favorable circumstances, with proper aid and efficient management, by capable and honest agents, most if not all Indians may be greatly benefitted and advanced in every essential element of civilization. Superintendent Col. Samuel Ross, United States Army, says of the Tulalip Agency that its condition is absolutely deplorable, and that the sub-agent in charge has managed affairs badly, in incurring debts and selling the property of the agency. It is greatly regretted that Congress has seen proper to reduce the estimates of this office for educational purposes in this Territory. The amount provided has been found inadequate to procure competent teachers and furnish what is requisite to keep up the schools. In consequence thereof some of them have been suspended, and others have failed to accomplish the good expected of them. The Commission recommends that Congress be more liberal in its appropriation for all the schools.

In Oregon there are four agents and two sub-agents, having charge of Indians gathered upon, or near, five reservations, numbering about 10,500 souls. No serious difficulties have occurred with the tribes of the superintendency during the past year, and the reports of their progress are favorable. There are a few tribes regarded as hostile, of the Snake or Shoshone nation, who have a wide range, extending from Nevada and Utah to Oregon, Idaho, and Montana, where they are known by different names. They are charged with having committed many murders and depredations of late years, and seem to be beyond the reach and control of the Indian Department.

Under the act of Congress passed in 1864, it was provided that not more than four reservations should be set apart for the Indians of California, (formerly there were more), and two Superintendents. There were accordingly established those known as the Round Valley, Hoopa Valley, Smith River and Tule, the last two named being in extent about 1,300 acres and leased from settlers. Smith River has, since the date of the last annual report, been abandoned, and the Indians removed to Hoopa Valley. The Indians in this superintendency are reported as generally quiet, and those on reservations obedient and willing to labor for their support and improvement. They are not in treaty relation with the United States. The whole number in the State is estimated at 25,000. Congress should be very liberal towards this people, inasmuch as they are regarded as having no recognized rights in the country. They have of late years been peaceable, and it is no more than just, in view of their having quietly yielded to the whites a country so wealthy in its varied resources, that our government should deal generously with them in providing a sufficiency of means for their relief and improvement.

Superintendent Parker, of Nevada, reports of the Indians in his charge that they are in a better condition than ever before, and the past year marked by no hostilities on their part towards the whites; of the murders and outrages committed in the State, more, he believes, are the acts of whites than the Indians. The improved state of affairs he attributes to the progress of the Indians towards civilization, and the rapid settlement of a better class of citizens, whose exaample is an incentive to the Indian to change his habits; as also to the well directed efforts of the agent. There are from 12,000 to 15,000 Indians, and three reservations in the State for Indian occupancy. A large, wild, and apparently untamable body of Indians are embraced in the Arizona superintendency; murders and outrages by them upon citizens are of frequent occurrence, and will occur as long as they are allowed to roam at will and are certain of safety from pursuit in their mountainous places of retreat. Being under the surveillance and jurisdiction of the military, this Department has but little intercourse with them. It is known, however, that during the past year many of the citizens have been killed, others wounded, and a large quantity of property stolen by the warlike and vicious Apaches, and it is only by the presence and power of the military that they are prevented from depopulating the Territory of its miners and settlers. Some of these deeds may, it is supposed, be traced to the Apaches across the line, in Sonora, for it is believed that the outrage upon the mail and party in charge, in June or July, while *en route* between Mesilla, New Mexico, and Tucson, Arizona, was committed by them. The estimated population of the superintendency is about 34,000. As with the Indians in California, so with these, they are not in treaty relations with the United States. Two reservations have been set apart for the use of the most peaceable of tribes, one of which is the Pimo and the Mariepo reservation, on the Gila river, where are located tribes bearing these names, numbering about 7,000, who have long borne a good reputation, being considerably advanced in a rude civilization and quite successful in their efforts at farming and other pursuits. Their loyalty to the government and friendship to the whites have been marked characteristics for years past, and they are a people truly deserving the fostering care of our government. The Superintendent is to enlarge the boundaries of their reservation so as to provide a sufficient area, which is at present not afforded, for agricultural and grazing purposes, as also to secure irrigation facilities. The tribes are without educational privileges, and are anxious that schools be established for them. The Commissioner directed a report from the Superintendent upon the subject, and hopes, with the assistance of a benevolent association of ladies in New York, who have proferred the services of teachers, to provide them at an early day with such aid for the education of their children as may be needed and can be afforded by the means at command.

There has been no decided improvement in the condition of Indian affairs in New Mexico, and it may not be expected until the roving tribes are brought under the restraints and beneficial influences of that system which is believed to be the best and only one that can be effectual in leading them to change their mode of life. Leaving out the Pueblo or Village Indians, as the name signifies, none of them may be said to be permanently established in homes, following peacefully and successfully some useful pursuit. The estimated number of Indians in this Territory is 19,000. There are two reservations, that for the Navajoes provided by the treaty concluded with them in 1868, located in the northwest part of the Territory, and extending into Arizona, containing an area of 3,456,000 acres, to which the tribe removed last year, and that for the Gila Apaches, selected several years ago by Agent Sleck, but never occupied.

By the treaty with the Tabequache, Yampa, Grand River and Uintah bands of Utes Indians, in Colorado, the Maquache, Capote and Weminuche Utes, in New Mexico, concluded March 2d, 1868, there is set apart for them and other friendly tribes or individuals, as from time to time they may be willing to admit thereon, with the consent of the United States, a large reservation in the western part of the Territory, estimated to contain 15,120,000 acres, upon which shall be established two agencies, one on White river, in the extreme north part, for the Colorado bands, excepting the Tabequache, and the other on the Rio de los Pinos, for the New Mexico bands and the Tabequaches. This reservation is a part of the great cannon or ravine of the Colorado river, across or through which it is not likely there can or will be opened any great thoroughfare, making it a very desirable one for the Indians, as being safe from the encroachments of an advancing tide of white population. Here, if it be deemed advisable, may be gathered all the bands of the same nationality, whether in Colorado, New Mexico or Nevada, it being ample for all, with resources sufficient for their maintenance and comfort. The buildings provided for by the treaty have been built, both in the upper and lower agencies; the cows and sheep agreed to be furnished, and which have been purchased, will, it is hoped, have reached the reservation before the fall of snow, and it may be expected that the Indians, seeing the evidences of a purpose on the part of the Department to fulfill the treaty stipulations as far as practicable, will be induced to come in and avail themselves of the benefits thereby provided.

In the Wyoming Superintendency there is a reservation set apart by the treaty with the Eastern band of Shoshones, and the Bannack tribe, concluded July 3d, 1868, for the use of these Indians, formerly embraced in the Utah Superintendency. They number about 2,500, and are friendly, being under the leadership of Washakee, a man distinguished for his loyalty and many virtues, but who, it is said of late, is losing his influence over many of his people. Congress having failed to make the necessary appropriations for the fulfillment of the stipulations of the treaty, nothing has been done towards establishing the agency and concentrating the tribes embraced in it. Their agent, under the instructions of the Superintendent, Gov. Campbell, informed the Indians that no issue of annuities would be made to them except on the reserve. This caused great dissatisfaction, one of the chiefs charging (and justly, too) that the United States had not complied with the treaty, and therefore they were not obliged to go upon the reservation. Hostile Sioux visit this country, and conflicts occur between them and these tribes. It is earnestly hoped that Congress will at the next session thereof promptly appropriate the means required to fulfill the solemn obligations of the government assumed in making this compact, so that the Indians may be speedily settled in their new home, and have accomplished for them the things promised.

The Indians in the Idaho Superintendency number about 7,000.

The condition of affairs in Montana Territory has not been as satisfactory as could be desired. Reports have been received of a number of difficulties between the Indians and whites, and of a number of the former being on the war path committing depredations and murders. On the other hand, the Dakota Indians are in the very best condition.

CONCLUDING SUGGESTIONS.

In conclusion, the Commissioner says: In addition to the Indians mentioned in the foregoing summary, there are others to be noticed as not being under the care of an agent of the Department, of whom principally are the Cherokees in North Carolina and the adjacent States of Georgia and Tennessee, numbering about 2,000, being those who decided to remain and become citizens, when the main body of the Cherokee people removed West in 1838. Having suffered much during the late war, and being in an impoverished condition, they have since desired to be brought under the immediate charge of the government as its wards. With a view to this, Congress, by law, approved July 27, 1868, enacted that the Secretary of the Interior thereafter should cause the Commissioner of Indian Affairs to take the same supervisory charge of them as of other tribes of Indians. Nothing, however, has been done in the matter more than to send out a special agent to take a general census of the people, and to make payment of interest money on a *per capita* fund set apart for the benefit of such as were enrolled, and their descendants, in 1838, under act of Congress of the 29th of July of that year, a report from whom has been recently received, which will be found herewith, numbered 152. These Indians have no reservation, and such as have lands or property hold the same as citizens, and, with the exception of the fund referred to, they have no claim upon the government. If they are to be brought under the supervision of this Bureau, as in the case of other Indians, and it is intended they shall be provided with an agent to reside with them, and to be furnished with means for their support and improvement, I do not see how these objects can be accomplished without further legislation and an appropriation of money therefor. A large number, it is said, are desirous of emigrating to the West, and have enrolled for that purpose. Whether this be really the case is perhaps questionable, and can only be satisfactorily ascertained through the agency of some one authorized by the government to visit them, and learn their wishes in this respect. I suggest that Congress be asked to authorize the appointment of a special agent for these Cherokees. Besides these are the Seminoles in Florida, a fragment of the tribe now living in the Indian Territory west. They are estimated to number from 300 to 500, and having no land they can claim as their own, and receiving nothing whatever from the government, frequent complaints are made by citizens against them for depredations committed, and their removal is asked for. They might be induced to join their people west if they were informed of the advantages to be gained thereby, and I renew the suggestions of this office submitted in the annual report of 1867, that a special agent be sent to Florida to inquire into their condition and the practicability of their removal to the nation west. The Tonkaways in Texas, a a small band who number about one hundred, entirely friendly, some of them serving as scouts to the military in that State, should have some consideration shown them, and provision made to supply their wants. They properly should be established with the other small bands of Texas Indians who were years ago removed to the leased district, and are now embraced in the Kiowa and Wichita Agency, but they object on the ground that some of the bands are hostile towards them.

THE ALASKA INDIANS.

But little information has been furnished to this office respecting the Indians of Alaska during the past year. A full statement of their number and condition is given by Vincent Colyer, Esq., in his report, to which I have already referred in connection with the subject of the special Commission appointed by the Executive, and which will be found among the documents herewith, marked D. Owing to the lateness of its receipt, and to the pressure of business at this time, I have been only able to glance hastily over the report, reserving a thorough perusal of it to some future day.

Accompanying this report I also transmit statistical tables, showing the population of the various tribes, and in part, or rather incompletely, from either full returns not having been received, or a failure of the agents to furnish an accurate statement in all respects of their farm products, horses, cattle, and other property owned, and a number of schools and scholars. It will be observed that the entire Indian population, exclusive of that in Alaska, is 289,778, as against 298,528 reported last year. The difference is not so much accounted for by a decrease, as by the varying of the estimates from year to year by different agents with respect to certain wild and roving tribes, whose numbers cannot be ascertained with correctness. There has been probably a small decrease, but it will be safe to say that the whole number does not fall much below 300,000. Statements are also herewith, exhibiting the condition of the Indians, trust funds, trust lands, and the liabilities of the United States under treaty stipulations.

I deem it my duty in closing this report to invite attention to the insufficiency or the want of means to enforce them, of existing laws to remedy evils which are common throughout the entire Indian service. Acts of a criminal character are often committed in the vicinity of Indian agencies, or upon the Indian reservations, by both whites and Indians, no notice of which is taken, for want of adequate power at hand, and frequently when authority is asked from Washington to arrest the offenders, they in the meanwhile escape, so that the effect prompt action would have had is entirely lost, and crimes go unpunished to be renewed again with impunity. To make the uncivilized Indian to respect law and observe his treaty obligations, the power to punish must be present, and the penalty of violated law promptly enforced. The same may be said also of the whites, who would not so readily commit wrongs against the Indians if they knew that punishment would follow close upon the commission of the crime. To the end therefore that it may be made apparent to the Indians, as well as to the whites in any way connected or dealing with them, that the government intends to execute the laws applicable to such cases, and the treatise, it is respectfully recommended that Congress be asked to pass a statute requiring the military to station at the agencies, whenever requested by the proper authority, a sufficient number of troops to assist the agent in charge to make prompt arrests of all persons offending, that they may be handed over to the civil authorities for trial. Very respectfully, your obedient servant,

E. S. PARKER, Commissioner.

Hon. J. D. Cox, Secretary of the Interior.

## *THE FIFTEENTH AMENDMENT.*

PROPOSED NATIONAL THANKSGIVING BY THE COLORED PEOPLE.

WASHINGTON, Feb. 9th.—The National Executive Committee, George T. Downing, President, and F. G. Barbados, Secretary, have issued the following address to the colored people of the United States:

Your National Executive Committee, created by you in the National Convention, assembled Jan. 13th, 1869, to urge legislation looking to the educational, material, and political interests of the colored people of the nation, deem that they have at length arrived, in the progress of their efforts, at a probable political consummation of their hopes in so far as the organic law of the Republic is concerned. They recognize that desired result in the anticipated announcement of the ratification of the Fifteenth Amendment to the Federal Constitution, which forbids any abridgment of the right of suffrage on account of the race, color, or previous condition of any citizen of the United States. They feel that this Amendment should, in the estimation of the colored man, transcend in importance even the revered Declaration of our National Independence, inasmuch as it is the practical affirmation of the rights of men, while the other was but the theoretical enunciation thereof. Therefore, it has been determined that it is fitting for your Committee to advise the general assembling of the colored people of every State and Territory throughout the length and breadth of the land whenever the said Fifteenth Amendment shall have been officially announced as being ratified, in order to offer up prayer and thanksgiving to Almighty God, and in all proper ways to assure the world of our realization and appreciation of the righteous act of our fellow countrymen in constitutionally securing to us that which has always been our just due, but unjustly withheld.

Your committee does hereby thus advise, and takes occasion at the same time to declare in your name, that this just act of the American people will be held at its full estimate by those whom it enfranchises; that they will make such use of the right thereby secured to them as shall add to the honor and material interests of the country, and that in possession of this right, along with the others previously secured, they will feel that they really have a country to respect and defend, as well as fellow countrymen toward whom they can cherish the most affectionate regard.

## *AFFAIRS IN TEXAS.*

PARIS, Lamar Co., Texas, Jan. 15th, 1870.

DEAR STANDARD:—You are to us a remarkably welcome visitor; and we hope you may long wave to gladden the hearts of the oppressed in these benighted regions. We like your words of "truth and soberness," well laid on. We like the way you talk to the rebels. Such council as yours does us good, and if followed by those in authority it will do the rebels good. The contrast between your policy and that of the *Tribune* is marked. Yours has virtue in it. It is justified by experience. *The Tribune's* is the acme of folly. In fact, we are out of all patience with such "milk and water" stuff. * * It calls everything that looks to the protection of liberty of speech, and of locomotion, of conscience, and of property in the South—"*Vengeance!*" and it repeats this awful dissyllable and amplifies upon it *ad infinitum*. The Union people are murdered and robbed, and insulted, all over the South, by scores and hundreds and thousands, and the government has, all through these years of persecution and cruelty of its faithful friends, been trying soft words and sods of grass. Now the friends of the loyal citizens of the South are asking the government to try what virtue there is in stones! "Oh," says the tender-hearted Greeley, "that is vengeance! horrible, blood-thirsty, damnable VENGEANCE!" The result of this advocacy of the rebel cause by the *Tribune* is a considerable increase of its circulation in the South. It is getting almost as popular with rebels as the *Day Book* and *La Crosse Democrat*. And, as a natural consequence, becoming every bit as obnoxious to the Unionists as are those delectable sheets.

The fact is, and it is high time the *Tribune* and its sympathizers, (that is, those who are indoctrinated in the novel conception of "vengeance") knew it, these rebels are never going to cease their efforts to get control of this State by fair means or foul, until this generation shall pass away. And, whenever they find it impracticable to hang and shoot and mob Union people, they will give their undivided attention to stealing and burning their property, harrassing them by vexatious lawsuits, and annoying them in the infinite manner which malice and cunning can always invent.

I know them. I have lived among them for fifteen years, and hence, I speak whereof I understand.

In the last ten days three human beings have been assassinated in this county; two negroes and one white man! The names of the negroes were Jack Houndshell and Elijah Edmindson. They were shot off their horses, and their bodies thrown in a lake near the spot of the tragedy. They were hard-working, peaceable men, and both had large families of little children depending upon them for sustenance. Both had considerable corn and cotton on hand, "raised on the shores," and their families will never see a bushel of the one, nor a pound of the other. The white man's name was Peter A. Brown. He was waylaid, also, while going from this place to his father-in-law's house. There are three men accused, by rumor, of killing the negroes, and two of murdering the white man. The five have fled, no pursuit or effort to arrest. There is no military here; but a squad is sadly needed.

The county officers, with one or two exceptions, are copperheads of the worst type. The county judge is publishing a Democratic paper.

Perhaps you say, "why don't you apply to Gen. Reynolds and have Union men put in charge of the officers." Oh, my friend, we have done this. We have knocked at the martial door in vain. The Generalissimo is deaf to our entreatfes. Either we are too far from the military auricular or are too insignificant for his concern.

The solemn judgments of the State and federal courts are openly set at defiance and go for nought in this region when a Republican is the beneficiary thereof. I may give you some details in a second epistle as to this point.

Gen. Reynolds may be "all right," as we say here; but he has an inexplicable way of demonstrating it. His selection of men to adjudicate the Jefferson Smith murder was peculiarly unfortunate. It was a wretched farce. Gen. BURD, in justice be it said, did his whole duty; but the majority of the commissioners were willfully indifferent, if not corrupt. The barren result of that commission is well known, as well as the scandalous conduct of the commissioners aforesaid.

Besides, the General's attachment to Pease, Hamilton & Co., until their fortunes waned far below the political horizon, was also remarkable. His choice of a commandant at Greenville, Hunt County, in whose District this county is embraced is again infelicitous. He is worse than a rebel. Gov. Davis received but *one* vote in that county. This Hunt County post commander has to recom-

mend the appointments in his District before they are sanctioned at Head Quarters, and if he has pursued the same policy throughout his District that he has in this county, none but rebels hold office within his fatal reach.

The late election, from this cause, was a farce and a swindle in this county. The entire former Court House clique were elected *without votes!* Union men, black and white, were grossly insulted at the polls, and numbers of negroes were cheated into voting for Ku-Klux candidates, while others were intimidated and did not vote at all. The chairman of the Board of Registrars carried the ballot-box home with him every night. His father, a drunken Democrat, was elected Representative. His brother-in-law was elected Sheriff; and the man through whose influence he was put on the Board, and to whom he owes his bread, butter and breeches, was also unexpectedly elected, or rather say, created, District Clerk. His father got but thirty-three votes in Fannin, an adjoining county, and received, in fact, about seventy-five in this county, but in the count he gets five hundred and seventy-three. The whole affair was a most glaring fraud, and is so regarded by nineteen-twentieths of the masses; Democrats as well as Republicans loudly bewailing the defeat of the men of their choice, as the men claiming the offices did not receive the suffrages of either party.

The tickets ought to have been numbered, but by some strange fatality, notwithstanding it is required by the laws of the State, the military election order forbids putting any mark on the ballots, except the word "colored" on the freedmen's tickets. Hence, a wide door for fraud was left ajar, and produced its natural result in this county.

This is a flourishing town of some thirty-five hundred inhabitants. It is situated upon a sandy ridge, with a rich farming country on all sides. There are three flourishing female seminaries for whites, but, sorry to say it, no school at all for the colored children. However, efforts are being made, by the friends of that race here and elsewhere, to establish a school of this sort ere long.

The nearest navigation is Jefferson, about one hundred miles east of this. We are some twenty miles north of Red river.

"Our Railroad," the great Memphis, El Paso and Pacific, is progressing rapidly. Over one thousand hands are now at work on the Jefferson Gap, and a good many more are expected in a few days. Many of these hands are the same that helped to build the great Northern Pacific. Some twenty miles of the road are ready for the cross ties, and nearly eighty miles are cleared and ready for grading.

This is a fine farming country, and choice land is "dirt cheap;" and all we want is Northern bone and sinew to till the soil, and impregnate the solid atmosphere with the hearty exhalations of Radicalism and Woman's Rights. OHIO.

### *LETTER FROM ASA FAIRBANKS.*

PROVIDENCE, February 12th, 1870.

*To the Editor of the Standard:*

DEAR FRIEND: Your columns are so full from the productions of your own pen, and able correspondents, that I shall regard it as *no* slight if you do not print what I send you. Truly do I rejoice at the thought that THE STANDARD is to be continued as an advocate of other reforms, when slavery is ended. I have been its constant reader for nearly thirty years, and it would now be a severe trial to be deprived of it. During my long Anti-Slavery life my feelings have been more sorely tried the past two years than ever before. The murders and cruel treatment of the loyal negro; the great suffering and distress he has been compelled to endure, is enough to move a heart of stone. In fact, it so affected my nerves that I could not read some of the most atrocious acts of the rebel Ku-Klux gang. I pray God that they may soon cease their diabolical work and repent; but the wicked spirit engendered by slavery will probably not be entirely eradicated for some years to come. Much will depend upon the faithful work of Christian men and women; constant vigilance will be as necessary for the coming years as it has been in the past. Sentinels must be kept at their posts night and day, until the enemies of equal rights are conquered. The masses must be educated; the negro must have land that he can call his own, his children must be permitted to attend school without let or hindrance. Schools *free* to all without distinction must be established and maintained in all the late slave States. This is our salvation—land and education.

Daniel Webster in his oration at Plymouth in December, 1820, said: "The people in the New England States are better fitted for a Republican government than any other people within my knowledge, from the fact that the land was cut up into *small* farms, the land *owners* were numerous, and if not wealthy, were *independent*." That made a strong impression on my mind, when I read it 49 years ago. The people should own the land for their own safety, and no child be allowed to grow up without a school education. In the eighth section of the first article of the Constitution of the United States, I read: "Congress shall have power to provide for the general welfare of the United States," and this is ample authority, which no one can doubt, for Congress to enact a law for education, compelling every State to build school houses, establish and maintain schools free to all children without distinction of race or color. It appears to me that such a law Congress ought to pass at once and the people should call upon them to do it without delay. The State Legislatures should pass resolutions requesting their Senators and Representatives in Congress to use their influence for the enactment of a general law for the education of the masses. No discrimmination to be made on account of race or color. Land and education are indispensibly necessary in a republican form of government, and a grave mistake will it be if Congress does not pass such a law and that speedily. Such a law should be enacted for the protection of the many teachers that have gone South from philanthropic motives, to teach Colored children, and have to encounter an inveterate prejudice painful to bear. A national law for education would be to them a great support in the many trials constantly besetting their movements. A young man of this city has quite recently returned home from Georgia, abandoning his school. He had an interesting school; his prospects were good, but his life was threatened, and he told me that he did not dare to stay there, and sought safety in flight; but he hopes to go back and resume his school next autumn if the State of Georgia shall be required by law to support free schools, but without such a law he will not feel justified to make annother attempt, and must abandon his long-cherished desire to teach the Colored children of Georgia, but I hope and trust that the time will ere long come when his wish in this may be gratified. Hundreds of other young men and women will be ready to go, when they can go with safety, and it is the duty of the government to open the way and give them protection. Please find enclosed my subscription for THE STANDARD. Truly yours. ASA FAIRBANKS.

### *A PLATFORM FOR THE LABOR-REFORMERS.*

AT a recent Convention in Natick of the Boston Eight-Hour League, Mrs. Rockwood offered the following resolutions:—

*Resolved*, That we congratulate the workingmen of Massachusetts on the great success of our first political effort, which has thrown 14,000 votes and elected twenty-five members of the Legislature; valuing this not only for its own sake, but because it secures that thorough discussion of our question by the press upon which our success must finally depend.

*Resolved*, That while we consider the currency, the rate of interest, banking and a protective tariff, subjects of great importance to workingmen, and requiring at a proper time the most thorough discussion, we still believe that the shortening of the hours of labor and thus securing leisure for self-improvement, to be the first measure to be pressed, both on its own account and to prepare the way for co-operation—the only thing which will bring capital and labor into right relation.

*Resolved*, That we urge the friends of the cause that, wherever possible, all *facts* going to prove the practicability and success of co-operation be communicated to the public journals.

*Resolved*, That we pledge ourselves, and urge on our fellow-workingmen, to make such use of leisure for self-improvement by aid of lectures, libraries, schools and debating-societies, as will show our critics we need only a fair chance to make ourselves full sharers in the culture and development that have hitherto distinguished the capitalist classes.

*Resolved*, That we determine, and urge our friends, to resolve, to stand by and carry out the political movement so well begun.

*Resolved*, That we thank the last Legislature for the establishment of the Labor Commission, recognizing the great aid it will be to our cause, and that we ask the present Legislature to enlarge and continue it.

*Resolved*, That we join hands in the determination to ask all the workingmen of the State to help us make Massachusetts the pioneer State in this great cause wrapped up in what, in our judgment, is the success of republican institutions.

This is a practical and sensible platform, and should be received with respect. The resolutions were adopted. Speeches were made by Messrs. Carruthers of Lynn, Steward, McNeill, Place and Bates, and Mrs. Rockwood, of Boston. A Mr. Jones sent in a suggestive and encouraging letter.—*Boston Commonwealth.*


# National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, FEBRUARY 19, 1870.


### *SUPREME COURT.*

WE have no right to intrude into the Senate's Executive Session. Hence we are not competent judges of the propriety of Mr. Hoar's rejection. If we may make up an opinion, either from our own knowledge of the man, or from the list of Senators who voted for and against him, we should say his rejection was a very grave mistake. Disagreeing, as he does, with many of the opinions maintained in these columns, he has always sustained the War powers of Congress and led the way in supporting most of the War measures of the Government. Above all, he is a thoroughly honest and incorruptible man. At such a moment as this we cannot afford to deny to such a man, of marked ability, and recognized learning, a place on the Supreme Bench.

Whatever motives led Senators to vote against him, we trust that all future nominations will be scrutinized as inexorably. The Supreme Bench is to be our last battle-ground. Any one who analyzes the opposition to loyal measures in the Senate, led by Mr. Trumbull, can see how closely such Republicans affiliate with the New York *World* and the unsubdued Democracy. All the war measures of the last five years are to be attacked, exactly as Douglass, twenty years ago, attacked the Missouri compromise. In that great debate the Trumbull faction will join Lee and Vallandigham. The armies will be Loyalty, Common Sense and Sound Law against Rebellion, Personal Pique and *Nisi Prius* pedants trying to swell themselves out to the dimensions of Statesmen. The Slave War began in the Supreme Court. There, owing to the heedlessness of Story and the bitter pro-slavery of Taney, it gained its first victories. Had Congress done its duty, the Rebellion would never again have lifted its head after Appomattox. Had the loyal majority moved relentlessly and promptly on, as SUMNER and STEVENS would have had them, Trumbull and Garret Davis would have gone under with Lee. As it is, the battle is to be fought over again before the Supreme Bench. The only thing that can prevent this is such a speedy, universal and full industrial reconstruction as will float the South far beyond the possibility of these rebel dreams.

Failing that, foxy Trumbull takes the place of lion Lee; and we shall see the grand issues that have been floated in cannon smoke, remanded to the wordy atmosphere of Courts.

Hence every step relating to the Supreme Court should be taken with the greatest circumspection. We like Mr. WILSON'S proposal to enlarge the number of the Judges, provided men who have learned something since 1850, and have studied law in the school of MARSHALL and WINTER DAVIS, of THADDEUS STEVENS and BUTLER and SUMNER can be added to the present Bench. They must also be lawyers, not candidates for a Democratic nomination to the Presidency.

We made a great mistake when we chose Fitz John Porter, McClellan and Halleck to lead us in the fight. Chase is a poor copy of McClellan. Supersede him or outvote him with a legal THOMAS or GRANT. We warn the Senate that it is choosing its masters: men who are to sit in judgment on the war and either carry forward the great work for which half a million of men died, or balk and checkmate it by legal technicality learned in old times when the Slave virus poisoned our law. A little caution, a fair degree of circumspection will avoid grave and dangerous conflicts between the different Departments of the Government, and save years of worse than useless, of harmful and angry debate. We beg the loyalists of the Senate to probe to the quick the record of every man whose name is offered them, and see that he belongs naturally, *by the constitution of his mind*, to the progressive party. The questions which are to come before him involve all the issues of the war. The decision of them is to be the sealing of the great War Deed. When the Revolution closed, in 1789, with the adoption of the Constitution, its results were uncertain until MARSHALL stamped and sealed them, with solemn guaranty, in the Supreme Court. To him as much, perhaps more than, to any other one man we owe the shape of our Government. His work in deciding the great Constitutional questions of that day place him among the two or three most illustrious Americans. His name will be remembered long after that of every President, except Washington and Jefferson, and perhaps Lincoln, has been forgotten. Had Chase not been befooled by Democratic lies, he would have seen that his was the greatest place in the Nation to-day. A wholesome ambition would have been more than satisfied with this opportunity to make his name live, with four or five others, in the thousands of years to come when public gratitude shall cherish the few History can afford to save for us. But a childish greed for drum and trumpet fame has robbed us of him. It is an ill fortune when a triumphant party has to fortify its gains against the weakness or wickedness of its own leaders. But such is our fate; and, as history shows us, by no means an uncommon one in the experience of Nations. Death alone saved the French Revolution from the treachery of Mirabeau. The Long Parliament with difficulty defended itself against the perfidy of Strafford, and was finally subdued by the treason of Cromwell. Had PYM or HAMPDEN survived, even this might have been averted. Let us trust that our trial hour will find our HAMPDEN and PYM in the Senate.

WENDELL PHILLIPS.

### *INDIAN AFFAIRS.*

PRESIDENT GRANT, greatly to his credit, has recalled four Indian treaties, negotiated by Andrew Johnson, under which several railroads got large land grants. The Osage treaty sold the Leavenworth, Lawrence and Galveston railroad 8,000,000 acres in Kansas for 19 cents an acre; the Kaw treaty sold the southern branch of the Pacific railroad 215,000 acres for $1.20 an acre, and two Nebraska treaties gave to other roads 200,000 acres for a similar sum. The withdrawal from the Senate of these treaties indicates that the Administration will sell no more lands to corporations for nominal sums.

Hon. FREEMAN N. BLAKE, United States Consul at Hamilton, Ont., has made a report upon the condition and treatment of the Canadian Indians, showing that the settlement of the aborigines upon large reservations is essential to rescuing them from their dangers and making them amenable to law and order. He says:

"The experience of Canada and our own, leads towards the same conclusion. Since Great Britain acquired Canada the Indians have even been her faithful allies in war and maintained peace among themselves. They are advancing in civilization and increasing in number. The Government has treated them as wards or pupils, considering their wishes but retaining the power in its own hands with reciprocal benefit. Its agents hold their offices for life, or during good behavior. A strict regard to integrity in every detail is deemed an essential part of the policy. The legislation of Canada as to the Indians during the last two years has been exceedingly thoughtful and comprehensive, its object having been to qualify and encourage them to self-government."

We surrender a large portion of our first page this week to the first report of Commissioner PARKER on Indian Affairs. It contains valuable suggestions and much interesting information concerning the Indians.

### *PROTECT THE ANIMALS.*

THE present Legislature of this State, the first one for a long time in which the Sham-Democracy have had a working majority, will not only be distinguished for its forlorn and spiteful opposition to negroes, in attempting to rescind a prior ratification of the Fifteenth Amendment, but it will gain added and unenviable notoriety, if a bill now pending is passed, for its opposition as well, to the excellent Society for the Prevention of Cruelty to Animals, of which Mr. HENRY BERGH is president. That the champions of the Caste spirit against the colored people should have no compassion for our dumb animals is not surprising. But humane men and women should exert themselves to the uttermost to shield from their unrelenting cruelty both the victims of caste, and the mute animals so powerless to speak for themselves. In a recent letter, concerning the bill now pending in the Assembly, Mr. Bergh says:

"The bill just introduced to the Assembly by Mr. Burns of this city, and amended in the Judiciary Committee; if it should pass, effectively extinguishes this society and sanctions a return to the practice of those cruelties on brute creatures which existed previous to its formation.

"It forbids the interference with any person in charge of an animal, no matter what its condition or inability to work; and it enjoins the most complete immunity from arrest, of every person found torturing or tormenting any creature, or prosecution therefor; provided any one can be found within the boundaries of this State, who is willing to avow himself the owner of said animal!"

He asks if Christian men and women, who daily share the blessings which these mute servants of our race procure them, are willing that their Legislature shall deprive them of the slender protection which the present inadequate laws afford them. And if so, for them to remain quiet, and let this most iniquitous bill pass; and on the following day, they will behold the doors of this Institution closed, its merciful emblems taken down, and those friends of humanity to the defenceless brute scattered, never perhaps to be reunited for a similar purpose!

Some of the worthiest of living men called this society into being—the contributions and the sympathy of the rich and poor, male and female, sustain it; its officers are capable and unselfish; and its beneficent example is gradually extending over our entire land. Shall these benefits be suppressed in order to indulge the personal vindictiveness of the mover of the bill himself, who admitted to the undersigned that because he once had been made to pay ten or twenty dollars for a violation of the statute, he had resolved to repeal it? Is this statesmanship? Is this Christianity?

HENRY BERGH, "President."

AFFAIRS in this city assume a very serious aspect under the Sham-Democratic reign in the Legislature and State, as well as the City government. *The Times* outlines the critical situation in the following note:

"The crime committed in Fifth avenue on Saturday night is still further calculated to convince the public, if they had any doubts on the subject before, that there is no kind of security for life or property now remaining in the City. We do not blame the Police. They cannot be in a dozen places at once—and the force is much too small for so large a City as this. But the responsibility for the lawlessness which now prevails rests with those Coroners, Magistrates and Judges, who have done all in their power to justify Reynolds' boast—that hanging for murder is 'played out.' A citizen of the highest respectability, honored in his profession, and well known for his chivalrous devotion to the public interests, is struck down close to his own doorsteps by unknown hands. Mr. Dorman B. Eaton has no enemies save those whose malice is excited by his exposures of their offences. He was not robbed—the assailant came up softly from behind and struck him a blow which was meant to kill him on the spot. Cutpurses, burglars and hired assassins have the greatest city in America at their disposal. Night after night fresh victims fall in the reckless butchery which the practical suspension of our laws has occasioned. If highwaymen do not set upon the decent citizen he is liable to have his life taken by a scoundrel in the pay of his enemies. How long is this murderous work to go on?

At present we live under the rule of the Dramshops. Until their sway is ended there is little prospect of improvement. Intemperance if unchecked will yet give the nation as much trouble as slavery, and make the republican experiment a failure.

TENNESSEE was prematurely "reconstructed" and admitted to Congressional representation. The late election, it has been clearly shown, was a rebel fraud. There is no legitimate State government, therefore, in Tennessee. We printed last week the manifesto of acting Gov. Senter, in which was admitted the prevalence of a fearful reign of terror with no adequate effort or machinery for the protection of the lives and property of citizens. Sooner or later Congress will have to take cognizance of their urgent necessities. A Knoxville correspondent of the New York *Times*, in a letter dated February 8th, says:

"Middle and west Tennessee is overrun with masked midnight robbers, who kill defenceless, unarmed negroes and whites who have the courage to denounce their outrages or differ from them politically. Almost within sound of the Capitol these disorders prevail to such an alarming extent that the better men of that section are discussing the propriety of organizing Vigilance Committees. When Republicans had control of the State these disorders were said to grow out of the proscriptive measures they were charged with enacting; but now, when the franchise is as free in Middle Tennessee as in the repeating wards of New York City, these outrages increase and multiply, and no sufficient efforts are made to arrest them."

THE spirit of rebellion and murder is still rampant in Georgia. The Revenue officers of the national government are specially obnoxious. The following telegram, giving an account of a murderous assault of a Union man and his family, is dated Atlanta, Ga., Feb. 10:

"Two weeks ago a party of Revenue officers ma a raid on illicit distillers in Cherokee County, Ga., and destroyed several stills. Official information received to-day states that on Monday night last some 15 or 20 men, partially disguised, visited the house of a man named McCoy, accused of giving information against the distillers, who broke open the doors of his house and fired several volleys through the house, and drove women and children out of doors in a severe storm, and then set fire to and destroyed the house, fences, etc. The villains then visited the house of McCoy's son, and made thorough destruction of all the property on his place. The party said that no Union man should be allowed to live in the county. Mr. McCoy and his son managed to make their escape."

ALREADY there is justification for the precautionary measures which we urged upon the attention of Congress in relation to Virginia. The Washington correspondent of *The Tribune*, the 10th inst., says:

"The Virginia Republicans in Congress are very much disappointed at the political tone of Gov. Walker's message to the Virginia Legislature, regarding it as a decided leaning to the old pro-slavery element."

The Greeley type of "magnanimity" is appreciated now by the Virginia rebels very much, as were the fawning attentions of the Northern dough-face politicians by the slaveholders of a dozen years ago.

A telegram dated Richmond, Va., Feb. 10, says:

"In the Legislature to-day the House Judiciary Committee reported adversely to a resolution referred to it at the brief session in October last, proposing the ratification of the Fourteenth and Fifteenth Amendments to the Constitution of the United States."

THE *Brooklyn Union*, recently purchased by Mr. Henry C. Bowen, the enterprising and very successful publisher of *The Independent*, is fortunate in having secured the editorial services of Gen. Stewart L. Woodford, ex-Lieut. Governor of this State. Gen. Woodford is a liberal-minded progressive Republican, and though comparatively young, is a man of large and varied experience. He will doubtless exert a wholesome influence upon the political opinion of the State, and the country, through the columns of the *Union*.

Mr. Edward Cary, who has hitherto conducted the *Union* as editor-in-chief, and who has contributed largely to its general usefulness and business success, has retired from the editorial department and will represent the interests of the paper at Albany. We are glad to notice that on leaving the editorial chair, Mr. Cary was presented, by his associates of the *Union*, and sundry other friends, with the well-deserved testimonial of a handsome and appropriately inscribed gold watch.

THE Woman Suffrage Cause makes rapid progress in Ireland. In a letter addressed to the Manchester Committee for Woman's Suffrage, apologizing for her not being able to attend the late general meeting of that society, Miss A. I. Robertson stated that the petition from the inhabitants of Dublin in favor of the enfranchisement of women was, in 1868, the most numerously signed presented from any part of the United Kingdom, with the exception of three, including the large general petition headed by Mrs. Somerville and Miss Florence Nightingale; while in the present year, 1869, the petitions from Dublin received nearly double the number of signatures appended in 1868. Miss Robertson's influence has been widely extended in support of the claims of women to justice, as through it nearly twenty thousand persons have petitioned in Ireland in favor of these claims; during the two past sessions her exertions in this respect, in various ways, having involved to herself a cost of £500.

THE New Orleans *Standard*, edited by J. WILLIS MENARD, Esq., advocates the appointment of the Hon. THOMAS J. DURANT to the bench of the Supreme Court. Noticing the rejection by the Senate of Attorney-General Hoar, it says:

"There is no doubt now but what the President will withdraw his name, and send in another. We hope that the Hon. Thos. J. Durant will be the man. We do not know another man in the South who would give more general satisfaction among all classes than Mr. Durant."

Mr. Durant is, without doubt, an able and competent jurist, and no Southern man could be selected in whom the country could place more implicit confidence.

THE first social meeting of the Brooklyn Woman's Club was held on Tuesday evening last. Mrs. Bullard's spacious parlors, Second Place, were well filled by a large and interesting company of ladies and gentlemen, members of the Club and their friends. Mrs. Celia Burleigh presided, and introduced Col. T. W. Higginson, who gave a very interesting conversational address upon "Literature in a Republic." He was very attentively listened to and warmly applauded. We shall hope to present to our readers an abstract of the address, and some notes of the very pleasant meeting, next week. Among the guests present from a distance were Mrs. Mary E. Sargent of the Boston Radical Club, and Mrs. Louise Chandler Moulton.

A TELEGRAM dated Omaha, Nebraska, Feb. 12th, says:

"Governor Butler's proclamation convening the Legislature in extra session at noon, February 17th, is received. He recommends the passage of various acts, among them the ratification of the proposed Fifteenth Amendment."

The vote of Nebraska for the Amendment, which will doubtless be given ere the present issue of THE STANDARD reaches the major portion of its readers, will remove at once ground for political quibbling on account of the recent action of the Sham-Democratic Legislature of this State in rescinding the ratification by a previous Legislature. We trust that the official promulgation of the Amendment, by the Secretary of State, will be forthcoming by or before the first of March.

TEXAS ratified the Fourteenth and Fifteenth Amendments on Tuesday, the 15th inst. The vote on the Fifteenth Amendment in the Senate, was—Yeas 24, Nays 2; and in the House—Yeas 70, Nays 8. The Legislature of Nebraska is called to meet in special session to-morrow (Thursday), the 17th inst, when it will doubtless at once ratify the Amendment. The somewhat uncertain status of New York and Indiana will then make no difference in the result, as twenty-eight States, concerning which there is no question, will have ratified.

A CHICAGO telegram, dated February 15th, says that the Minnesota House of Representatives passed a bill, by a vote of 33 to 13, for an amendment to the State Constitution providing for female suffrage. The bill provides that women may vote upon the proposition, their ballots to be received in special boxes. Several members stated that, although opposed to women suffrage, they voted for the measure in order to have it submitted to the people of the State. The Senate, it is supposed, will concur.

UTAH follows WYOMING in enfranchising women. In both cases their action is subject to final revision by Congress. Women at Salt Lake to the number of half-a-dozen voted under the new law, at the municipal election held in that city on Tuesday last. Though women at Salt Lake are numerous, it is said the authorities discouraged them from voting. But the half-a-dozen have established a valuable precedent. Both tickets were voted for by women.

WE continue to receive many calls for the number of THE STANDARD containing Mr. Phillips' Horticultural Hall discourse, "Christianity a Battle, not a Dream." Our supply being exhausted, in accordance with numerous requests, we print the Discourse again on our fourth page this week.

THE interesting little story given on our fourth page last week from the pen of Mrs. L. MARIA CHILD, should have been credited to *Our Dumb Animals*, a paper issued in Boston by the Society for the Prevention of Cruelty to Animals.

OUR acknowledgments are due to Senator SUMNER for bound volumes of the *Congressional Globe*, Parts I., II., and III.,—proceedings of the third session of the XLth Congress.

### *THE SUBSCRIPTION ANNIVERSARY.*

WE were so desirous to report promptly the results of the Anniversary that, in our haste, two or three items were omitted, which we report below.

The presence of LYDIA MARIA CHILD at this, probably the *last*, Subscription Anniversary that will be held for Anti-Slavery objects,—was especially appropriate. To her and to Mrs. Ellis Gray Loring, we owe the plan of Anti-Slavery Fairs. She and Mrs. Loring were the planners and managers of the *first* one ever held, which was in Boston, December 16th, 1834. In those days of little things the receipts at this first Fair—three hundred and sixty dollars—were considered a remarkable success and acknowledged as "a welcome supply to the exhausted" treasury of the young Cause.

| | |
|---|---|
| Augustine Jones, Boston, | $5.00 |
| Walter Baker, | 50.00 |
| From J. Winslow Jones, Portland, Maine, 24 cans of his canned Fruit and Vegetables, | 12.00 |
| Refreshment Table, | 20.00 |

The names of Mr. and Mrs. Ober and Mr. and Mrs. Allen were by mistake repeated in our list.

### *WOMAN'S RIGHTS AND TEMPERANCE IN WORCESTER.*

WORCESTER, Mass., February, 1870.

THIS beautiful inland city is quickened to newness of life just now, on some of the vital reform questions of the day. The recent Woman's Rights meetings which have been held here have been fruitful in good results. I am surprised and delighted to hear women who have never before been aroused to their responsibility in this cause, speak earnestly of the unjust subjection of women and the need of their enfranchisement. Others give evidence that they are anxious enquirers after the truth as it ought to be proclaimed. A friend said to me, "I heard WENDELL PHILLIPS' lecture on 'The Questions of To-morrow,' recently delivered here, and it converted me to Woman's Rights." Another remarked, "Mrs. LIVERMORE has won me to the cause." Many more have had their hearts touched by the persuasive pleading of other apostles of these living truths. True, Mr. Richardson and some of the other ministers are not wholly converted, but I heard one of Mr. R——'s parishioners say she could not determine whether he was in jest or in earnest, when he talked about the subject, so I infer he is not far from the kingdom.

The hardest work to be done in securing the ballot for women, lies in convicting women themselves of the necessity of such enfranchisement. The majority of women are so indifferent to the chains that bind them. They suffer themselves to be petted and flattered, when they should assert their equal co-partnership. So petty are the things which absorb them, so trivial the objects on which they spend their strength, that often the last new dress or the latest bit of jewelry, is to their vision, what the toy is to the child, the one thing needful for the hour. I hope much from the results to be achieved when woman secures the ballot. I hope more from the awakening and development that will come through the agitation and education that must precede it. I understand the domestic cares which confine so many women necessarily to absorbing home lives. I honor the mothers who keep sacred that domestic shrine and make the home the centre of attraction for their families. There is no incompatibility, however, between such responsibilities and the ever widening opportunities which must come to enfranchised womanhood.

As in Woman's Rights so in the question of Temperance, Worcester is responsive to renewed moral influences. Both these causes owe much to the earnest and persistent labors of ABBY KELLEY and STEPHEN S. FOSTER. I am told they have done a great deal in a quiet way, by private and personal appeal; and the world knows how faithful and uncompromising have been their public efforts. The latest development of the temperance agitation, was a meeting recently held here in which many of the prominent clergymen and well known citizens took part. A committee consisting of STEPHEN S. FOSTER, JOSEPH A. HOWLAND and THOMAS K. EARLE, was appointed to find out the names of all dealers in this city who sell liquor by the glass, and to report at a subsequent meeting. On motion of the same gentleman all the clergyman present were called upon, and each expressed his willingness, to pledge himself to confer, personally, with all members of his church whose names should be found on the list to be brought in by the above named committee. What a sad commentary it is on the church that it is possible to find any on its list of members who are guilty of this thing! This effort is designed to reach the more fashionable and so-called respectable drinking places of the city, with a purpose to make them feel the full penalty of the law, and, if possible, to stigmatize them before the public.

Evidently there must be more radical work of this kind done in the temperance cause. We need a revival of total abstinence agitation. Why not begin with the church and banish wine from the communion table? Since it is used only as a symbol why not substitute water? Would it not be more consistent and lend a new efficacy to the rigor of the total abstinence demand? To those who have been educated to the custom of seeing wine used on such occasions, under such hallowed associations, this will of course seem a strange suggestion. But I remember attending the sacramental service with a dearly loved friend in Philadelphia, who, having been nurtured in the Society of Friends, witnessed it then for the first time, and I can never forget the protest she made, for conscience sake, against this use of the wine. I wondered that she insisted that her young son should not remain with her. And when I asked her the reason, she said, "I have labored faithfully to teach him never even to taste of spirituous liquors. How could I make him understand, in his tender years, the meaning of such a use for it? I dare not risk the influence upon his peculiar temperament." Deeply religious in her character, conscientiously true to every conviction of duty, she walked ever in the light of the highest moral standard. Her sainted spirit has since passed onward to the better and broader life, but the lesson of the protest she made then, I believe must yet reach many hearts in the progress of radical temperance reform.

ANNA RICE POWELL.

AARON M. POWELL will give one of the series of "Mechanics and Workingmen's Lectures," in Newark, N. J., on Friday evening, the 18th inst. Subject: "Temperance." The concluding lectures of the course will be given by D. VAN COTT, Esq., March 2d, subject: "Pluck;" Rev. R. C. MORSE, Jr., March 25th, "Sights in Europe."

Music will precede each lecture.

### *PERSONAL.*

Rev. James Freeman Clarke has received a unanimous invitation to become the minister of the Unitarian society (First Parish), Cambridge, Mass.

Rev. Robert Laird Collier, of Chicago, has been unanimously called to become the minister of the Church of the Unity in Boston, as successor to Rev. Mr. Hepworth.

Mr. Wm. E. Mathews, of Baltimore, a thoroughly competent colored man, has received an appointment to a first-class clerkship in the Post Office Department at Washington.

Joseph Wesley Harper, the third of the four brothers who for quite forty years constituted the house of Harper & Brothers, died early on Monday morning, Feb. 14, at his residence in Brooklyn. He was born at Newtown, L. I., in 1801, and had, therefore, almost reached the age of three-score years and ten.

The *Boston Commonwealth* says:

"At a meeting of the eight-hour league on Friday evening last, Wendell Phillips gave his views of labor, sympathizing with the objects of the organization. Subsequently, Stephen S. Foster advocated his land-reform project, which, briefly, is a scheme to bestow upon the landless the public domain."

At the regular monthly meeting of the Union League Club, held on Thursday evening of last week, Mr. Jackson S. Schultz was inaugurated as the presidential successor of the Hon. John Jay. He delivered an earnest, eloquent address, directing the attention of the members of the Club especially to Municipal Reform, as a useful and very important field of future labor.

The Boston *Transcript* says:

"Wendell Phillips has declined an invitation to address the Phi Beta Kappa of Harvard at the next celebration."

Also that "*The Commonwealth* learns with regret that the engagements of Wendell Phillips have compelled him to cancel his agreement for an address on the centennial anniversary of the 'Boston Massacre,' on the fifth of March."

It will be seen from the following item, clipped from *The Washington Chronicle*, that Dr. J. E. Snodgrass, well-known to many of our readers, has discontinued his labors in the medical profession and entered upon the practice of law—a profession for which he originally studied in Baltimore, but was turned aside from by his early interest in the Anti-Slavery Cause. *The Chronicle* says:

"Among the admissions to the bar of the Supreme Court of the District of Columbia, yesterday, was that of J. E. Snodgrass, formerly of Baltimore, but more recently of New York, on motion of Prof. A. G. Riddle, of the Howard University Law School. Chief Justice Carter remarked to his associates that he had 'known the gentleman for twenty years, and could vouch for him as both worthy and talented.'"

Senator Wade, on Cuban affairs, writes as follows:

JEFFERSON, Feb. 3d, 1870.

GENTLEMEN:—I have received your note of the 28th ultimo asking me to accept the position of Vice-President for the State of Ohio of the "Cuban Charitable Aid Society." I accept the position with pleasure, and will do what I can to forward the work. I am astonished at the apparent indifference of our great republican party to the fate of the people of Cuba. Are they indeed weary in well-doing, or do they still favor that timorous, halting, hesitating policy which added more than half to the blood and treasure in conquering our own rebellion and in giving liberty to our slaves? One brave word from our administration is all-sufficient to end the strife and give peace, liberty and justice to the people of that island. Shall that word be spoken? We shall be dishonored as a nation if it is not. But whether spoken or not, Cuba must and shall be free. Yours, with respect,

C. M. CLAYTON and others. B. F. WADE.

P. S.—I have read with great satisfaction the abstract of your speech and endorse and approve every word of it. B. F. W.

Prof. T. Clarkson Taylor, of Wilmington, Del., who lectured recently to a large and deeply interested audience in Lyric Hall in this city upon the "Yosemite Valley" with illustrations by the aid of the stereopticon, repeated the lecture also in Brooklyn. The *Brooklyn Union* in a notice of his lecture says:

"Brooklyn audiences have been favored repeatedly with lectures on the grand and beautiful works of nature as exhibited in the famous Yosemite Valley, but none have proved to be more thoroughly enjoyable or as comprehensive in detail as that delivered by T. Clarkson Taylor, last evening, at the Hall of the Polytechnic Institute, in Livingston street. The lecturer accompanied his remarks—which were of an exceedingly interesting character—with photographic views, magnified by the stereopticon, of the different points of interest in the Valley. Words are inadequate to convey any vivid impression of the lofty grandeur of these stupendous works of nature, and even the photographer's art is not sufficient; but when views of the Bridal Veil, falling a distance of nine hundred and forty feet; cathedral spires, solid masses of granite, towering heavenward 3,000 feet, and the massive pines of the Valley, 300 feet high, were exhibited, the audience were aroused to a state of enthusiasm, and manifested their approval by repeated applause. About thirty views were exhibited, and the audience were highly interested throughout the entertainment."

"A clergyman of the Church of England" describes in *The Daily Telegraph* a visit to Mr. Moncure D. Conway's South-place Chapel, Finsbury. "I found myself," he writes, "one of a very small but evidently earnest and intelligent congregation, with a larger proportion of females and poor than I had expected. The chapel is, of course, plain in the extreme, and contains none of the paraphernalia of worship except a pulpit, from which all the service—if one may so term what precedes the discourse—is delivered. Of service, however, in the ordinary acceptation of the term, there is scarcely any. Mr. Conway, who is a bearded and by no means clerical-looking gentleman, mounts the rostrum in the garb of every-day life, and commences proceedings by giving out a hymn from Fox's Collection, which is effectively rendered by a good trained choir. There is no pretense of congregational singing. This is done for the worshipers by the choir. Three "lessons" follow—one from the Old Testament, one from the New, and one from some religious work of more modern date. On the three occasions when I have been present, this last reading has been selected respectively from the works of Theodore Parker, from Bunyan's "Pilgrim's Progress," and from the "Ancient Chaldee Oracles." A second hymn is followed by a brief extempore address. Then comes an anthem. There is no approach to anything like prayer. The whole service consists in preaching and singing. The sermon is read from manuscript, in a slightly American accent, with very little gesticulation, and only just sufficient emphasis to prevent it from being monotonous. Its matter is practical and scholarly, the language often warming into genuine eloquence, and deepening into pathos."

## Our Boston Correspondence.

NO. CCLXIV.

BOSTON, February 14th, 1870.

"THEISM" was the subject of the fourth of the series of Sunday afternoon lectures, delivered yesterday in Horticultural Hall, and Rev. Samuel Longfellow of Cambridge was the speaker.

Mr. Longfellow asserted the possession, by men, of an actual, positive, *knowledge* of God. At the same time he freely admitted the claim of the unreligious scientist, that he "did not see God at the end of his telescope." Neither would he see Sirius, if he looked through an ear-trumpet. For each work the suitable instrument should be chosen. The instrument appropriate to physical nature cannot explore human nature; how much less can it penetrate the Divine mind.

Using the proper means, we obtain a knowledge of God which, however imperfect, is valid. We know not only that He is, and what He is, but that we have free access to Him, and may live in intimate communion with Him.

The mind learns from observation and experience. But the idea, the haunting idea of something bett r

than anything that is—this comes from the soul; this is the fruit of a spiritual necessity in man's nature. So of the higher joy of contemplating moral nobleness; so of the sense of duty, a primal spiritual instinct; so of disinterested benevolence; so of the idea of holiness, and of reverence for the holy. All these belong to the spiritual nature, and man's possession and exercise of these prove him a spiritual being. And all these point to and culminate in the idea of God.

Will any one ask, How do we know that this idea is a reality? We are so made as to feel an instinctive confidence in these things as real. If this be not so, none of our consciousness is trustworthy. All our native faculties are adequate to their purpose, and these all testify of God; and if the human spirit images God, it is because it was made in his image.

This our faith is not probability, but certainty. Not only do we know God in the sense of knowing that He is, but we know that He is the very essence of love, goodness, justice, beauty. There are moments when we feel ourselves very near to Him; know that He is dwelling in us. Witness the glow that flows like warm life-blood about our hearts when we recal such experience, or hear but the reminiscence of it from others. Witness the chill and the desolation, the sense of loss that comes when we hear ourselves denied that access to Him. The longing of the soul for God is taught by the long list of mediators, intercessors, revealers which have been devised in those religions which teach the existence of a chasm between Him and man. Only thus can the soul be satisfied. If He be supposed hidden, a Christ is sought to reveal Him. If He be supposed inexorable, a loving Jesus, or a yet more tender Mary-mother will be made to fill his place. If He be thought inaccessible, saints will be appealed to for intercession. The periods of doubt in the world have been precisely those most infested by superstitious follies. Confidence in God himself, removing the doubt, makes the substitution unnecessary.

But here an objection arises. Many Christians will tell you that they feel the same chill, and loss, and sense of desolation of which I have spoken, when you take away from them their Christ. Of his nearness and indispensableness they feel the same need and the same persuasion that others feel in regard to God. How comes their faith to be an error and a delusion? Why is not the witness of their hearts to Christ as trustworthy as the witness of yours to God? If they are mistaken, why may not you be?

None of us, said Mr. Longfellow, is infallible, and any positiveness of statement on my part is only the expression of sincere conviction of what I hold true. But I am confident that no error has kept any strong or lasting hold upon human minds unless it represented *a truth higher than itself.* It has been that truth, erroneously expressed because dimly seen, to which the heart has given its allegiance. What the devotee of Christ, of Mary, has prayed to, has clung to, was a spiritual power and love higher than themselves and yet akin to themselves. God answers to this description better than Jesus, better than Mary; and the reason for asking men to give up the idol (*eidolon*, image), of Christ, is that they may find that true God whom he imaged; that they may find Him not in a representative manifestation, but in Himself.

It is God who has been hearing your prayers. Why not address them to Him? It is God who answers you. Why not hear his voice? Have you, from childhood onward, been addressing daily "Our Father who art in heaven," without believing that the Father would receive this petition? Have you every day ended this prayer with no mention of intercessor through whom it was offered, or Master as whose disciple you proffered it, without believing that it could *so* be received? You have, nevertheless, thought it necessary to cling to the hand of Jesus. If I unclasp, it is that you may touch the Father's hand, and, looking into his face, know at last in whom you have believed.

Far otherwise is it when you would take from me, as a delusion, my trust that I can know God, truly know where He is, and find Him near me. There is no higher truth for which I can exchange that faith. Revelation is commonly thought a special act, manifested through but few persons. The Theist believes revelation a constant force, exercised in a constant way.

How do we know the exact truth about Jesus? There is no written word of his remaining. In the narratives given us of his words, very few are repeated as he spoke them. ("*Talitha cumi*" is one of these few instances). The rest were written down *long* after their utterance, and written in a different language, and written by people who confessedly failed in many points to comprehend him. Thus, our knowledge is at four removes from the words of Jesus. Yet we hear everywhere the injunction, "Go to Jesus!"—as if that would settle all difficulties. Jesus is not here now, though these exhorters declare that he is coming. But God *is* here. Why not apply directly to Him? Instead of "Christ and him crucified," let us think of "God, and Him infinitely near." He is Spirit, and we are spirits, and by our spiritual nature we have access to Him.

There are two ways of access to God. The first is Prayer. This does not consist of formulas, or phrases, or repetitions. Much prayer is better than many prayers. The essence of prayer is aspiration, and its highest result is a permanent habit of reliance on God. As to the particular subjects of prayer, the Theist does not ask God to do what he knows that *he* ought to do. What God really gives in answer to prayer is not outward things, but something of Himself.

The second means of communion with God is Obedience, the doing of His will.

The notion has widely prevailed in Christendom that inspiration was best obtained through passivity of the mind and will, the human being reducing himself to an organ for God to play on. A better way is to keep the will active in obedience.

"Our wills are ours, to make them thine."

The greatest glory of life is its illumination by the sacred presence of God, who dwells in us, and yet transcends us, revealing himself best in our highest thoughts and feelings.

THE OPPOSITION.

The antagonists of the idea above set forth were represented this week by Rev. Professor Charles M. Mead, of the Theological Seminary at Andover, who gave a sermon Sunday evening, and a lecture this afternoon. The sermon, entitled

"CHRISTIANITY SUPERNATURAL,"

was founded on Paul's words to the Corinthians, "If Christ be not raised, your faith is vain."

This sermon was an expansion of these three points:

1. If Jesus did not rise from the dead, then the original propagation and present existence of Christianity rest on a falsehood.

2. If Jesus was not a supernatural being, the presumption was that he was not only a mere man, but an *ordinary* man.

3. If Jesus was not the Saviour of men, he was a deceiver, a false pretender, unworthy of any respect.

To make out even the semblance of proof of these propositions, Prof. Mead was obliged tacitly to take for granted that the people of whom Jesus, all through his life, complained as not understanding him, *did* understand him—that their records of his words, written down after the lapse of *many* years, were certainly accurate in language, and infallibly correct in interpretation—and that mistake on their part could not be supposed without the supposition of deliberate imposture. To do the congregation justice, they swallowed all these assumptions, and many more, equally unfounded, as if they were used to it.

The lecture on Monday afternoon also was given by Prof. Mead, the place being changed from the Old South Chapel to the Ashburton street Church, to accommodate a larger number of hearers. The subject, this time, was

"THE UNCERTAINTIES OF NATURAL AND RELIGIOUS SCIENCE."

Science, said Prof. Mead, is systematized knowledge. Its province is to explain all facts, and all kinds of facts, and there is no propriety in confining the word science to physical laws and material substances. Theology is the science of the facts of religion, and is as really a science as any of those popularly called so.

No department of science is perfect until all the facts belonging to it are perfectly known, with all their causes, consequences and relations. Hence, every science is more or less uncertain, and no one can fairly reproach another as doubtful.

The speaker then referred to the antagonism between certain naturalists and certain theologians, both of whom, he said, had been to some extent in fault. But, taking up the uncertainties alleged against theology, he undertook to show that this characteristic belonged as really, and as much, to everything else called science; and thenceforward, the hour-and-a-half of the lecture was mainly occupied with statements of ingenious methods of argument which had been used, *or might be used*, to bring confusion, absurdity or self, contradiction into the departments of chemistry, botany and the like, or into the distinctions between things mineral, vegetable, animal and human.

Prof. Mead certainly succeeded in showing that words and forms of logic might be used by an unscrupulous person so as to bring the appearance of absurdity and self-contradiction into any science or any subject. If to show this was his object, he accomplished it.

What further he accomplished was not very manifest; but some peculiarities of the lecture are worthy of notice.

It seemed necessary to his assumption of the truth of his own creed that he should bring forward obviously irrational and extravagant statements on other subjects to stand in contrast with it. So he devoted himself mainly to combat with the materialists, showed up the weak points of the atomic and nebular theories, and set up to be knocked down the most daring of the hypotheses of La Place, Feuerbach, Darwin and Huxley. But it did not appear that the confutation of these claims gave any plausibility to his own.

It seemed necessary to him, also, to lump all dissenters from his creed as holding alike the most extravagant forms of dissent. Thus, the questioners of his orthodox theology were presumed to take the ground, not that miracles were unproved, but that God *could* not perform them; not that *total* depravity was unproved, and a claim discreditable to the Creator even more than to the creature, but that there was no such thing as sin; not that some forms of religion were imperfect, but that the very idea of religion was absurd. Taking these notions for antagonists, he very easily routed them; and he wound up with a rehearsal of the peculiarities of his own doctrine as certainly true, as if there were some connection between his premises and his conclusion.

On the whole, I was rather moved with pity for the pupils of Phillips' Andover Academy, who are probably still required, as they were in my time, to attend the Chapel of the Theological Seminary on Sundays. Can there still be dulness there equal to the dulness I used to hear from Dr. Woods and Dr. Porter? I fear it may really be so.

NORTH.

## *QUAKERISM, AND ONE OF ITS EARLY DISCIPLES.*

THE morning of January 26th, Mr. and Mrs. Sargent opened their parlors to a large company of invited guests, while Aaron M. Powell entertained them with an essay upon the history and spirit of Quakerism. A birth-right member of the Society, I listened with interest both to the essay and to the speakers who followed. John Weiss dwelt chiefly upon the deep significance of the doctrine of immediate inspiration, or as it is called in Quaker phrase, the Inner Light. He claimed that many of the great souls of the past were Quakers in truth, though not in name, since they also taught that God's spirit is ever near to man's, and that communication between them is always possible.

Mr. Powell, in his essay, considered the larger aspects of Quakerism, rather than its minor details. The other speakers generally did the same. No careful student who traces the spirit and methods of Quakerism out to their finest consequences, and views this religion in its every day dress, as well as gazes at it with reverent awe while it bears men's souls in rapt ecstasy up to close communion with God, can, however, fail to note what a curious illustration is furnished by the Society of Friends of the especial degradation to which the highest and holiest ideals are subject. For instance, my first introduction in childhood, to the glorious doctrine of the Inner Light was in this wise. At Quarterly Meeting times, there used to appear in the neighborhood a young Friend, whose hat forever cleaved to the top of his head. He wore it as steadfastly at the table, or in the parlor, as in the solemn meeting, for it had been "borne in upon his mind" that such was his duty.

One noticeable peculiarity of genuine Orthodox Quakers is their aversion to converse on religious topics. Not alone would the heterodoxy of the ideas advanced at the Radical Club shock their old-fashioned souls, but they would not approve of meeting to talk on such subjects, in any way. This aversion may have been stronger in the last generation than this. Then, even in a sectarian school, teachers were never in the habit of holding religious conversation with the scholars. A few years ago I saw an old Friend much troubled in his mind at hearing another less strict than himself compare his views with a person not a member of the Society. Possibly, this peculiarity, which sometimes seems almost superstitious, arises from the fundamental idea with which Quakerism started, that religious belief concerned only God and the believer, and was a thing neither to be shut in a creed, or dragged out like any earthly matter to be talked of.

Mr. Wendell Phillips ventured some excuses for our "much abused Puritan ancestors," in their persecutions of the Quakers. There was certainly some force in his apologies, yet, remembering them, there rises to my mind, a vision of some future Radical Club,—which, I think will be no wiser than ours,—that shall meet some two hundred years hence, in parlors no pleasanter or more hospitable than Mrs. Sargent's, and I seem to hear the voice of the orator of that day, who I am quite sure can never equal the orator of this. He discourses of the persecutions of the Abolitionists of our time. He bids us remember in excuse of the intolerance which mobbed and egged and tarred and feathered them, and finally hung a few in Virginia, how in season and out of season were their labors. They never possessed the golden gift of silence. They entered churches and harangued the congregation in spite of pew and pulpit. They used "harsh language." They defied the laws. They sometimes counselled insurrection, or aided open rebellion. They spared no name or institution however sacred. The dead were abused in their graves. "Of course," says the orator of my vision, "all this does not at all excuse the persecutions they suffered, but it may palliate our judgment of those at whose hands they suffered. It was not merely as reformers they were hunted down but as nuisances."

*Apropos* of this, let me present to you an extract from a pamphlet by Daniel Gould, which your readers may find interesting. He was arrested in 1659, in company with Marmaduke Stevenson and William Robinson, as they came from Salem to Charlestown ferry. He says, "There meets us the constable and a rude company of people with him, and takes us all up, about ten in number besides the two banished Friends, and after some scoffing and mocking examinations, all of us were lead to prison. And God doth know, who is a just rewarder of all, how harmless, peaceable and innocent we came into the town,—behaving ourselves in much fear and humility of mind, yet notwithstanding, being Quakers, to prison we must go, where we remained some days, it may be three or four, or a week. Then the council sent searchers to search us and our pockets; and took our papers and whatever else they pleased, carrying it away with them, among which was Wm. Robinson's journal of places where he had been. After our pockets had been picked, we remained in prison till the pleasure of the court was to send for any or all of us, for sometimes they would send for several or all of us, and sometimes for one alone. For I was once sent for, sifted and tried, being examined about many things. And seeing that they were as a company of fowlers to draw the bird into their net, I was sparing of speech; then they called me Dumb Devil that could not speak. And some said I was simple and ignorant and had no great harm in me, but that I was beguiled and led away by others that were more subtle.

Then I said to them, "If you think I am simply beguiled and not wilfully in error, how have you showed kindness to me? or where has your love appeared to help me out of the ignorance and delusion you suppose I have fallen into? How have your endeavors appeared to open my understanding to show me better? Do you think your prisons, whips and bad usage are the way to do it? Is that the way to begin with to restore any one from the error of his ways? Then some cried out and said, "he is more knave than fool." Then I answered again and said, "If I hold my tongue I am a Dumb Devil, a fool and ignorant. If I speak I am a knave." After this Richard Bellingham, the Deputy Governor, being full of envy said to me, "Well Gould, you shall be severely whipped," which was afterwards done with thirty stripes upon my naked back, being tied to the carriage of a great gun. And this is my comfort to this day, and I bless the Lord for it, that my sufferings were in great Innocence. There were five others whipped at the same time there. Two men and three women: each having ten stripes, except one man fifteen, for no other cause than being Quakers. And after we were whipped, we were all lead to prison where our lodgings were with our sore backs upon the boards where we remained until after the Execution."

L. B. C.

[For the Anti-Slavery Standard].

## BONDSMEN STAND YOUR GROUND.

Downtrodden bondsmen stand your ground,
Friends in need are ever found,
Beneath your skins of swarthy hue,
Show that your hearts are firm and true,
And freeborn hearts will beat for you!

Tell me not of white men's laws!
Liberty's a glorious cause.
You have hands to work or fight,
God made the black man and the white,
And He will ever help the right.

Slaves of toil, and slaves of lust!
Tread your tyrants in the dust.
Debased and humbled though ye be,
Tell them God made all men free,
Their birthright, hope, and liberty!

Your sun is rising—stand your ground,
Free men still are foremost found;
Would you wives and children see,
Blessed with new born liberty,
Shed your blood to set them free!

What care I though brothers, friends,
Hold you for their selfish ends;
Though despots still your cause disown,
Grasp your rifles, take your own,
Keep the grain your hands have sown.

What is man when freedom's fled?
A tomb that wraps the living dead;
Then stand your ground while hope remains,
Fight for your own—not tyrant's gains,—
In death or life you burst your chains.

But hark! a voice strikes on mine ear,
'Tis soft and calm but piercing clear,
Remember while you claim your due,
That Jesus suffered more than you.
Be free—but when your chains are riven,
Let mercy grace the gift of Heaven!

BELLEVILLE, 1859. I. W. DUNBAR MOODIE.

*The author of this poem, who died a few months since in Belleville, C. W. (a notice of whose death appeared in this paper), was one of the early friends of the Slave in England, and remained true to the Anti-Slavery Cause during his life. These lines were written during the excitement just previous to the late war, and were found with a photograph of John Brown, in the pocket-book of the author after his death. Mr. Moodie was one of the truest and noblest of men. D. R.

## *"OUR DUMB SLAVES."*

LECTURE BY HENRY BERGH.

MR. BERGH lectured in behalf of "our dumb slaves" in the Twenty-third street Presbyterian Church last evening. Notwithstanding the severe rain-storm there was a fair audience. Probably this is the first instance of a philanthropist pleading for the brute creation in the pulpit of a Christian church. Surely the pastor has done something worthy of praise, by thus affording Mr. Bergh an opportunity to make his appeal.

After being introduced by the Rev. Dr. Northrop, Mr. Bergh began by saying that he felt somewhat embarrassed at having to lecture in a place where the eloquent pastor had given, on the previous evening, one of the most touching sermons he had ever heard, but though his fare would be plain, the meat would not be diseased, the vegetables would not be stale, and the drink would not be swill milk. The opponents of our cause, said the speaker, go so far as to declare that certain living creatures are not animals. One of the earliest acts of our Society was the arrest of the captain and mate of a vessel from Florida, having on board a cargo of turtles lying on their backs, with their fins pierced with holes, and firmly secured by rope yarns. In this attitude, and deprived of nourishment and water, they had been confined for several weeks. This arrest, as well as the subsequent legal proceedings, were conducted by myself and I distinctly remember the confidence with which the counsel for the defense announced his theory that the turtle is not an animal, and he asked for a dismissal of the complaint. The Judge sustained the counsel's physiological idea and, consequently, discharged the prisoners, who immediately commenced suit against me for false arrest, but as no malice was shown the plaintiffs lost their case. I at once dispatched a messenger to Prof. Agassiz, who, of course, refuted the preposterous assumption of the "no animal party." Here Mr. Bergh quoted from learned authorities touching the subject. The opinion of Des Cartes, that animals are mere breathing machines, is controverted at every step. Can they not be educated, and have they not the same passions and affections which exist in mankind? The half-reasoning elephant is not a machine. The cat shows both care and artifice in concealing her kittens. The hen which has been robbed of her eggs goes where she can lay in greater security. If the dog has no perception, how is he to distinguish a man from a hare or pheasant? The learned men of every age have accorded to many animals the power of communicating by language. Their idiom seems strange to us; so do the German, Greek and Chinese until we have learned them. Oxen and cows will not fatten by themselves, and often they neglect the finest pastures not recommended by the charms of society. Dr. Reed defines instinct as a blind impulse to action, without deliberation or any end in view. Is the wonderful mechanism of the honey-comb mere blind impulse devoid of purpose? It has been said that nature follows a continuous and ascending chain from the mineral to the plant, and from the vegetable to the animal kingdom, the apex of which is crowned by the most perfect work of creation—Man, but I feel satisfied that this perfection is largely shared by the inferior animals. Cruelty to animals is a sin but little thought of by the majority of people; often, owing to the criminal selfishness of mankind, a characteristic which lies at the foundation of the greater part of the sins of this life. The effect produced by cruelty to animals is to demoralize the man who indulges in it. It blunts the finer feelings of the heart, and gradually hardens and depraves the whole character. In the history of nations we find that in their period of decline wild beast shows, in which animals were made to tear each other until the pavement of the arena was red with blood, formed the favorite pastimes of the masses. In the palmy days of Rome, the people loved to witness exhibitions of feats of arms, and contests of the athletes. By force and discipline they became famous for war and law, and, afterward, for refinement and letters; but when luxury came in, dissipation and effeminacy relaxed the better propensities, and when the nation was decaying, then it was that the Roman citizens demanded Indian elephants, and lions from Ethiopia, and bears from the Caucasus. The music which then best pleased a Roman audience was not the chants of those who sang of a nation's valor, but it was the yell of the dying slave that awoke plaudits of the multitude. It has been the same in Spain, and so it is to-day in that semi-civilized land. When a nation delights in witnessing exhibitions of cruelty, its dissolution is near. He who torments a brute soon forgets to be kind to his own family or to his fellow-men. Those who frequent the cock-pit and the prize-ring are already on the road to the penitentiary and the gallows. A man who habitually abuses his dog or horse is unworthy of confidence. It is well-known that the dog, the horse and the ox weep. Yes! Smile not. I say weep. They have tears of despair, as well as the beautiful gazelle. I have heard of a horse which accidentally trod on the foot of his groom, and seeing that he had fallen and fainted from the pain, the animal licked him and covered him with tears. Was this instinct? While I am speaking an effort is being made in the State Legislature to abolish our Society for the Prevention of Cruelty to animals. [Sensation]. The day after this bill is passed the Emblem of Mercy on the corner of Broadway and Fourth Street will be taken down, and then the revolting scenes of the past will again be reenacted. I beg of you as Christian people to protest against this inhuman movement which is about to be made.

In conclusion, my friends, suffer me to commend this subject to the serious consideration of you all, not alone as a religious duty, but because of the perfect personal happiness which the practice of protection to all defenseless dumb creatures secures. For my own part, I have sought and shared the ordinary employments of life in various parts of the world, under the most favored circumstances, but I declare that all these evanescent pleasures combined could never fill my soul with the pure contentment which possesses it, as I lie me down at night, after a day successfully passed in shielding these dumb companions and servants of our race from suffering and abuse.

Civilization will never be a reality until we shall have succeeded in subduing the semi-barbaric spirit which inflicts wanton cruelty on any harmless creature. Morality, public and private interest, and the sentiment of true religion, impose on us the duty of treating with kindness these docile and intelligent beings, which live, work, and die for us.

"All that inhabit ocean, air, and earth,
From one Eternal sire derive their birth.
The hand that built the palace of the sky;
Formed the light wings which decorate the fly;
The power which wheels the circling planets round,
Rears every infant floweret on the ground.
That bounty, which the mightiest beings share,
Feeds the least gnat which gilds the evening air.
Thus, all the wild inhabitants of woods,
Children of air, and tenants of the floods,
All, all are equal, independent, free,
And all are heirs of immortality."

—*Tribune, Feb. 14th,*

## *CO-OPERATION IN WASHINGTON.*

*To the Editor of the Standard:*

*Dear Sir*:—Some two years since we organized a Co-operation Building association in this city, and named it, as it was for the benefit of the laboring people, "The Lincoln."

We are in want of funds with which to build comfortable two and four room houses for those who are now living in shanties and alleys, and for which they now pay a rental that would purchase homesteads of our association, and which by our constitution they can pay for as they now pay rent.

It seems to me that the wisest bestowal of charity is to help the poor to help themselves, and therefore I ask the friends of humanity everywhere to either take stock in our association, or to loan us funds.

Our share represents $5.00, and the monthly dues on it are $1.25; of course four shares would be $5.00 per month; twenty shares, $25.00 per month. Those taking stock would get about 12 per cent. for the money invested.

Persons who prefer to loan money would have security on unencumbered real estate, if the loan was $500 and upwards and would receive legal interest.

The managers of this association are doing what they can for the elevation of the poor in this city, and they ask immediate aid from your readers.

Our mutual friend, E. M. DAVIS of Philadelphia, is one of our stockholders. Correspondence solicited.

G. F. NEEDHAM, Secretary.

WASHINGTON, Feb. 14th, 1870.

[For the Standard].

## RESISTANCE.

BY GEORGE S. BURLEIGH.

The sea's deep billows move with noiseless flow
Till tides oppose, or coast-lines frown before,
Then their rage rouses and they crash and roar,
And all the winds with foam and thunder sow!
The waves of light through deeps of darkness go
Icy and black, till, dashed upon the shore
Of a blind world, they foam to flames that pour
Irradiant splendors over all below!
Power slumbers in the calm of quiet souls
Till stormy days of battle and debate
Rouse the pent fire, when passion's thunder rolls,
And thought's swift lightnings leap and corruscate,
Swathing the world in glory! A great life
Is of Resistance born, and nursed by noble strife.

## *LITERARY.*

Berthold Auerbach, the German novelist, has been invited by a number of Germans in America to visit the United States, for the purpose of giving, like Mr. Dickens, a series of readings from his own works. He hopes to be able to accept the invitation. A new tale by him, entitled *Der Pelz der Ehrenlegion*, has just been completed and will first appear in a periodical, we believe the *Gartenlaube*.

E. Steiger has published *The Workshop Album*, being a selection from the engravings which appeared in *The Workshop* from 1863 to 1867, a work which will be found very useful in ornamental manufacture and the decorative arts.

All of John Stuart Mill's writings have been translated and published in Russia, except his essays *On Liberty* and *On Utilitarianism*, and we learn that governmental permission has at last been granted for the publication of these.

The earliest book extant which contains the name of the publisher and printer, and the date (1457), is a beautiful edition of the *Latin Psalter*, published by Faust and Schoeffer, Mentz.

Among the recent additions to the Humboldt literature is a collection of letters entitled *In the Ural and the Altai*, written by Humboldt to Count Cancrin.

RECEIVED.

*Putnam's Monthly Magazine* for March. New York: G. P. Putnam & Son.

*The Galaxy* for March. New York: Sheldon & Co.

*Littell's Living Age*. Boston: Littell & Gay.

*Every Saturday*. Boston: Fields, Osgood & Co.

## *OBITUARY.*

ANNA T. DRAPER.

ANOTHER dear worthy called home. Anna T. Draper, wife of Ebenezer D. Draper, both widely known in religious, reformatory and philanthropic circles for many years, was "delivered from the bondage of corruption into the glorious liberty of the children of God," at Hopedale, Mass., on Sunday, Jan. 30th, aged 55 years.

Her last months on earth were filled with a distressing tissue of pain and anguish, inevitably so from her relentless cancerous disease. Her sufferings were such as to render death a most welcome blessing, fervently prayed for from hour to hour, not only by herself, but at length in her behalf by all the sympathetic relatives and friends to whom she was so dear. Yet all the way through her soul reflected the sunshine of heaven. Without a doubt of immortal existence and blessedness in the spirit-land, with perfect trust in her divine Father, and cheered even by glimpses of the loved ones that awaited near at hand her birth into angelic life, she not only passed serenely through the advancing stages of her malady, but was enabled to triumph over its bitter culmination—haloed at last with the rays of celestial dawn. She was surrounded by connubial and domestic love, with every possible ministration of comfort, relief, and alleviation, from the inception to the termination of her fatal sickness; and never was there a more appreciative and grateful recipient.

The virtues, excellences, lovable qualities and manifold charities of this noble woman are indellibly recorded on a thousand hearts. All who knew her in the various circles of life, in which she at once served and adorned humanity, bless her memory; and the All-Father, by the hands of his holy angels, has crowned her with the diadem of the redeemed.

What a funeral honored her remains and her character! It was held in the Hopedale Chapel, on Wednesday, Feb. 2d. Plain and modest was the casket that enclosed her emaciated form. She had solemnly enjoined that it should be such. But never did the writer behold such a beautiful and eloquent array of funeral flowers. What a throng of bereaved relatives and sympathizing friends, alive with sacred emotions, vied in manifestations of reverential affection! Besides the leading tribute to her memory from Adin Ballou, her pastor for nearly forty years, William Lloyd Garrison, William H. Fish, William S. Heywood, William W. Cook and George H. Young, bore heartfelt testimonies to her eminent worth in the various intimate relations of philanthropy and friendship wherein she had endeared herself to them. Four very appropriate and touching pieces were sung with delicate pathos, by the Choir—the last an excellent elegy by Mrs. H. N. G. Butts. Then came the tender farewell leave of her earth-form, and then its burial. Now saith the voice from heaven anew, "Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." A. B.

Mrs. DRAPER'S was indeed one of those rare characters, distinguished for clearness of moral vision, large-hearted benevolence, and beautiful simplicity. Seldom met with in this phase of life, they are fully ripe for the enjoyment of the larger life beyond. Her memory we shall always fondly cherish. Quiet and unostentatious in manner, yet strong and resolute in carrying out her convictions, she was one whose excellent personal example was strength and encouragement to many others, beyond what she was herself conscious of, in following the sometimes difficult pathway of duty. Her loss will be great to the cause of Reform, to the community in which she lived, and will be keenly felt by a large circle of warmly attached friends, and by him to whom she was in the largest and best sense a companion and helpmeet.

ED. STANDARD.

MARTHA M. CORSON.

DIED.—On the 9th inst., at her residence, Plymouth, Montgomery Co., Pa., MARTHA M. CORSON, widow of George Corson, in the sixty-third year of her age.

In her death the abolitionists of Pennsylvania have lost a revered friend and faithful coadjutor, and the community in which she lived, a valuable citizen. On the roll of true philanthropists the names of GEORGE and MARTHA CORSON have an honorable place. None were more faithful to the cause of the slave than they, through a long series of years and labors which sternly tried the souls of men. Their sympathy and aid were given to Benjamin Lundy in his early and untiring efforts in behalf of Freedom; and they were prompt to respond to the clarion call of William Lloyd Garrison. They welcomed to their home the first number of *The Liberator*; and, thenceforward, sustained to the extent of their ability, the organs of the Anti-Slavery Societies. The community in which they lived can testify to the value and power of their influence. Their fellow-laborers well remember their untiring attendance and aid at our Anti-Slavery Meetings and Fairs, in the darkest as well as the brightest seasons of our enterprise.

Our friend, Martha Corson, lived to see the triumph of the Cause she loved, to reap rich harvests from her sowing. Firm and faithful unto the end, her work was its own rich reward; and her memory will, surely, be an inspiration to those who learned from her lips their first lessons in philanthropy. M. G.


# Special Notices.

## *THE STANDARD FOR 1870.*

SUBSCRIPTIONS—ADVERTISEMENTS.

We cordially invite our old subscribers to renew their subscriptions for the ensuing year, and to send us the names of one, or more, new subscribers. The present is an excellent time to subscribe.

We invite the attention of advertisers to the columns of THE STANDARD as a superior medium of communication with the reading public. The circulation of the paper covers a wide extent of territory, and it numbers among its thousands of readers the more intelligent and thoughtful portion of the people. Unlike the daily journal which is hastily gleaned and thrown quickly aside, it is carefully read by many families.

The Subscription price per year is THREE DOLLARS.

Advertisements are received at Fifteen Cents per line. Special Notices, Twenty-five Cents per line.

## PREMIUMS.

We offer the following very desirable Premiums to those who will aid us in extending the circulation and consequent usefulness of THE STANDARD.

To old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6) we will send either of the following very desirable books:

WENDELL PHILLIPS' "Speeches, Lectures and Letters." 562 pages, with steel portrait.

LYDIA MARIA CHILD'S "Romance of the Republic." 442 pages.

CAROLINE H. DALL'S "College, Market and Court." 498 pages.

ANNA E. DICKINSON'S "What Answer?"—an eloquent protest against caste—301 pages.

JOHN G. WHITTIER'S "Poems"—complete,—Diamond Edition—410 pages.

Also a life-like, beautifully-finished, medium-sized photograph of WENDELL PHILLIPS made for us by Marshall of Boston; or a photograph of the same size and style, suitable for framing, by the same artist, of JOHN G. WHITTIER.

CLUB RATES.

We will hereafter send the *Radical* ($4.00 a year) and THE STANDARD, each one year to old, or new subscribers, the two for $5.50;—

The *Herald of Health* ($2.00 a year) and THE STANDARD, the two for $3.50;—

*Merry's Museum* ($1.50 a year) and THE STANDARD, the two for $3.50;—

The *Woman's Advocate* ($1.50 a year) and THE STANDARD, the two for $3.50.

THE "*Excelsior Monthly Magazine*" FREE for THREE MONTHS to EVERYBODY who raises or even tries to raise a club. Terms, $1.00 a year, or 10 cents per single number. All the readers of THE ANTI-SLAVERY STANDARD who write to us will receive a sample copy *free*. Large premiums given for subscribers. In answering please say that you saw this notice in THE ANTI-SLAVERY STANDARD. Address C. L. Van Allen, Publisher of the "*Excelsior Monthly Magazine*," 171 Broadway, New York.

P. S.—The *Excelsior Magazine* and *Rural New Yorker* will be sent to any person ordering both papers at the same time to one address for $3.00, just the price of the *Rural*. Address the publisher of *Excelsior*. tf.

**Facts for the Ladies.**

MY Wheeler & Wilson has been in almost daily use, Sabbaths excepted, for over ten years, doing the work, both coarse and fine, for a family which, for seven years, consisted of more than forty persons. During the whole ten years it has needed no repairs of any kind, and its condition is so good now that I would not exchange it for a new machine. So perfect is its running order that it has not required a second needle in over three years.

UNION POINT, Ga. Mrs. WM. A. OBENTON.

# Advertisements.

## THE WOMAN'S ADVOCATE

FOR FEBRUARY,

In addition to an excellent table of contents, contains the fourth installment of

"A STORY"

BY

ANTOINETTE BROWN BLACKWELL,

ENTITLED

"THE MARKET WOMAN."

Copies of VOLUME FIRST (a neatly bound book of over 300 pages of choice reading matter) will be furnished, upon application to the Publisher, for ONE DOLLAR per Volume. Postage twenty-four cents.

Single number 15 cents. Subscription price $1.50 a year. Address,

WM. P. TOMLINSON, Publisher,
39 Nassau street, New York.

## A GREAT OFFER!!

**Horace Waters, 481 Broadway,**

will dispose of ONE HUNDRED PIANOS, MELODEONS, and ORGANS of six first-class makers, AT EXTREMELY LOW PRICES FOR CASH, DURING THIS MONTH, or will take from $5 to $25 monthly until paid; the same to let, and rent money applied if purchased. Chickering's new Pianos are included in the above offer.

TO THE SICK.—A CURE.

**Established Twenty-Four Consecutive Years.**

Acute and Chronic Diseases treated without Medicines, and permanently cured.

PHINEAS A. FERGUSON DUKENBURY, CALEB C. DUKENBURY, Magnetic-Movement and Water Cure Physicians. No. 29 West Ninth treet, between 5th and 6th avenues, New York City.

## LITTELL'S LIVING AGE,

Of which more than *One Hundred Volumes* have been issued, has received the commendation of Judge Story, Chancellor Kent, President Adams, Historians Sparks, Prescott, Bancroft, and Ticknor, Rev. Henry Ward Beecher, and many others; and it admittedly "continues to stand at the head of its class."

IT IS ISSUED EVERY SATURDAY,

Giving fifty-two numbers, of sixty-four pages each, or more than three thousand double column octavo pages of reading matter yearly; enabling it to present, with a satisfactory completeness nowhere else attempted,

**The best Essays, Reviews, Criticisms, Tales, Poetry, Scientific, Biographical, Historical and Political Information,**

Gathered from the entire body of English periodical literature, and from the pens of the ablest living writers.

**Extracts from Recent Notices.**

From the *American Presbyterian*, Philadelphia.

"Periodical literature has so increased and multiplied on the face of the earth, that a wise and careful selection of the best things is truly a public benefaction."

From the *Nation*, New York.

"The best of all our eclectic publications."

From Rev. Henry Ward Beecher.

"Were I, in view of all the competitors that are now in the field, to choose, I should certainly choose *The Living Age*. . . . Nor is there, in any library that I know of, so much instructive and entertaining reading in the same number of volumes."

From the *Watchman and Reflector*, Boston.

"The *Nation* (N. Y.) in saying that the *Living Age* is 'the best of all our eclectic publications,' expresses our own views."

From the New York *Times*.

"The taste, judgment, and wise tact displayed in the selection of articles are above all praise, because they have never been equalled."

From the Philadelphia *Inquirer*.

"A constant reader of *Littell* is ever enjoying literary advantages obtainable through no other source."

From the *Round Table*, New York.

"There is no other publication which gives its readers so much of the best quality of the leading English magazines and reviews."

From the Mobile *Advertiser and Register*.

"*Littell's Living Age*, although ostensibly the most costly of our periodicals, is really one of the cheapest—if not the very cheapest—that can be had, whether the quality or quantity of the literary matter furnished be considered."

Published weekly at $8.00 a year, free of postage. An extra copy sent gratis to any one getting up a Club of five New Subscribers. Address,

LITTELL & GAY,
30 BROMFIELD STREET, BOSTON.

**The best Home and Foreign Literature at Club Prices.**

For ten dollars, *Littell's Living Age*, weekly, containing the cream of Foreign Periodical Literature, and either one of the leading magazines of Home Literature named below, will be sent to one address for one year, viz:—

*Harper's Monthly* (or *Weekly* or *Bazar*), the *Atlantic Monthly*, *Putnam's* or *Lippincott's Monthly*, the *Galaxy* or *Appleton's Journal* (weekly); or, for $8.50, the *Living Age* and the *Riverside Magazine*. Address as above. 3t-eow.

## THE FIFTIETH VOLUME!!

NEW SERIES! NEW FORM!!

THE PICTORIAL

## PHRENOLOGICAL JOURNAL,

A FIRST CLASS

FAMILY MAGAZINE,

Specially devoted to the "SCIENCE OF MAN, his improvement," by all the means indicated by *Science*.

**Phrenology.**—The Brain and its Functions; the Location and Natural Language of the Organs, with directions for cultivating and restraining them; and the relations subsisting between Mind and Body described.

**Physiognomy**, with the "Signs of Character and How to Read them," is a special feature.

**Ethnology**, or THE NATURAL HISTORY OF MAN.—Customs, Religions and Modes of Life in different Tribes and Nations, will be given.

**Physiology & Anatomy.**—The Organization, Structure and Functions of the Human Body; the Laws of Life and Health—What we should Eat and Drink, How we should be Clothed, and How to Exercise, Sleep and Live, presented in a popular manner, in accordance with Hygienic Principles.

**Portraits**, Sketches and Biographies of the leading Men and Women of the World in all departments of life are special features.

**Parents and Teachers.**—As a guide in educating and training Children, this Magazine has no superior, as it points out all the peculiarities of Character and Disposition, and renders government and classification not only possible but easy.

Much general and useful Information on the leading topics of the day is given, and no efforts are spared to make this the most interesting and instructive as well as the Best Pictorial Family Magazine ever published.

**Established.**—The Journal has reached its 50th VOLUME, and with January Number, 1870, a NEW SERIES is commenced. The form has been changed from a Quarto to the more convenient Octavo, and many improvements have been made. It has steadily increased in favor during the many years it has been published, and was never more popular than at present.

**Terms.**—Monthly, at $3.00 a year, in advance. Single numbers, 30 cents. Clubs of ten or more, $2.00 each, and an extra copy to agent; or *The Journal* ($3.00) and *The Christian Union* ($2.50), H. W. Beecher's paper, sent to new subscribers for $4.00.

We are offering the most liberal Premiums. Inclose 15 cents for a sample number, with new Pictorial Poster and Prospectus, and a complete List of Premiums. Address,

S. R. WELLS, Publisher,
389 Broadway, New York.
36-4t.

## NEW BOOKS.

PHYSICAL, INTELLECTUAL, AND MORAL CULTURE; OR THE TRUE ART OF LIVING,

By PROF. F. G. WELCH, Superintendent of Physical Culture in Yale College.

**Part First** embraces Prof. Welch's System of Heavy Gymnastics as

# Miscellaneous Department.

## COMPENSATION.

BY R. W. EMERSON.

The wings of Time are black and white,
Pied with morning and with night.
Mountain tall and ocean deep
Trembling balance duly keep.
In changing moon and tidal wave
Glows the feud of Want and Have,
Gauge of more and less through space,
Electric star or pencil plays,
The lonely earth amid the balls
That hurry through the eternal halls,
A make-weight flying to the void,
Supplemental asteroid,
Or compensatory spark,
Shoots across the neutral Dark.

Man's the elm, and Wealth the vine;
Staunch and strong the tendrils twine;
Though the trail ringlets thee deceive,
None from its stock that vine can reave.
Fear not, then, thou child infirm,
There's no god dare wrong a worm;
Laurel crowns cleave to deserts,
And power to him who power exerts.
Hast not thy share? On winged feet,
Lo! it rushes thee to meet;
And all that Nature made thy own,
Floating in air or pent in stone,
Will rive the hills and swim the sea,
And, like thy shadow, follow thee.

## "CHRISTIANITY A BATTLE, NOT A DREAM."

A DISCOURSE BY MR. WENDELL PHILLIPS OF BOSTON.

*At the Thirteenth Sunday Afternoon Meeting, at Horticultural Hall, Boston, April* 11, 1869.

To tell the truth (said Mr. Phillips) the subject is one not very familiar to my beaten path of thought, and I am present rather at the urgency of the committee to take a share in the discussion of the topics for which the doors were opened than from any earnest wish of my own. But still he should be ashamed to say, after having lived thirty years of active life in a community stirred as ours has been, that he had not some suggestions to offer on a topic so vital as the one which he had named. Every man who has lived thoughtfully in the midst of the great issues that have been struggling for attention and settlement; every man who has striven to rouse to action the elemental forces of society and civilization which ought to grapple with these problems, must have had his thoughts turned often, constantly, to the nature of Christianity itself, and to the part which it ought to claim, to the place which it really occupies, amid the great elements which are to mould our future.

There is a great deal of talk about Christianity as the mere reflection of the morals and intellect of the passing age; as something which may be made to take any form, assume any principle, direct itself against any point, at the bidding of the spirit of its individual age. It is looked upon as an ephemeral result, not as a permanent cause; and when viewed as such, men very naturally class it with the other religions of the world, which have all been results, not causes—effects not sources of action. As he looked at Christianity in its relation to absolute religion—religion the science of duty to ourselves to our fellows, and to God—as he looked at Christianity in reference to religion, he wanted to say at the outset that it, for him, occupied an entirely distinct place, an entirely different level from any other of what are called or have been the religions of the world.

If you go to the East, for the last three thousand years, you find a religion the reflection of its civilization; the outgrowth of its thought; steeped in its animal life; dragged down by all its animal temptations; rotted through with license, cruelty, with all that grows out of the abnormal relation of the body to the soul. And the only distinctive element in this outburst of Hindoo religions, Buddha and Brahma too, the only redeeming point is a sort of exceptional intellectual life, which busied itself exclusively with the future; which struggled to plan and shape life, and mould it on the principle that to be like God you were to trample out all human affection and interests, thought, duties and relations; and the moment you became utterly passionless, thoughtless, without interest in aught external, you were God-like,—absorbed into the Infinite and ready for the hereafter.

The only thing remarkable in these Asiatic religions is that they were infinitely below the popular level of morality and intelligence, while intellectually they busy themselves with nothing but the future state; not in one single thought, or effort, or plan, or method, with man as God places him on the surface of this planet. And it was a religion so much the crude result of the earliest intellectual and moral life of Asia, so moonlike a reflection, that in due time, after a century or two, society in Hindostan was infinitely better than its religion. He knew, of course, of the bright gems of thought that glisten here and there on their sacred pages; original, perhaps; interpolated nobody can say when, possibly; but, whether so or not, exceptions to the broad, popular estimate of the religion of the age. That was in itself so weak, so poor, so immoral, so degraded, so animal, that any social system in Hindostan which had not been better than its gods would have rotted out from inherent corruption. He repudiated utterly and indignantly the supposition that in any sense Christianity is to be grouped with the religious demonstrations of Asia.

If you cross the Straits and come to the fair humanities of ancient Greece, to the classic mythology which gave us the civilization of Greece, the same general truth obtains. The mythology of the age was so literally and utterly a mere reflex of its earliest civilization that the finest specimens of human life find no prototype at all in the religion of the classic epochs. Where in the Greek mythology do you find any prototype for the nobleness of Socrates or the integrity of Cato? If Athens and Rome had not been far better than Olympus, neither empire would have survived long enough to have given us Phocion, Demosthenes or Cato.

Religion is the soul, of which society and civil polity is the body, and when you brought forward the exceptional lives of thonghtful men, living either in Greece or on the banks of the Ganges, as a measure of the religion of their age and country, he rejected it; for he went out into the streets of both continents to ask what was the broad result (grouping a dozen centuries together) of the great religious force which always, in some form or other, underlies every social development; and when he sought it either in Greece or Asia or Mahomet, he found a civilization of caste, exclusively a civilization of animal supremacy—a civilization in itself natural, not wholly useless, but superficial, grovelling and short-lived.

In a world covered over with this religious experience, out of a world lying in murky ignorance, except where one or two points like Athens and some old cities of Asia towered out of it by an intellectual life, all at once there started up a system which we call Christianity; the outgrowth of the narrowest and, as the world supposed, the most degraded tribe of human beings that occupied its surface. He was not going to touch on its doctrines, because he did not believe that it had many doctrines. He did not believe that out of the New Testament you can, by any torture of ingenuity, make a creed. He did not believe that the New Testament intended you should make a creed. The sneer of the infidel is that you may get anything out of the New Testament. It was like the napkin in the hands of a juggler. It can be made to assume many shapes—church-towers, rabbit's-head, baby's-cradle—but it is a napkin still. When you torture the New Testament into Calvinism, or Romanism, or Catholicism, or Universalism, or Unitarianism, it is nothing but the New Testament after all. Its doctrines are duties. (Applause).

There are certain great principles inherent in Christianity, as a religious and an intellectual movement, that distinguish it from all others, judging in two ways: either by the fair current of its records, or by the fruit of its existence. There are two ways of judging Christianity: one to open its records, and the other to trace Europe and its history under the influence of Christianity. He wished to call attention to two or three principles of Christianity which were not included in any other religious system and the first was the principle of sacrifice. "Bear ye one another's burdens" is the cardinal principle that underlies Christianity. All other religions allow that the strong have the right to use the weak. Like Darwin's principle of philosophy, the best, the strongest, the educated, the powerful, have the right to have the world to themselves and to absorb the less privileged in their enjoyable career. Carlyle represents that element in modern literature. Christianity ignores it in its central principle. Wealth, health and knowledge are a trust. "If any man be chief among you let him be your servant." If you know anything, communicate it. Whatever you hold, it is not yours. See that you make yourself the servant of the weakness of your age."

God in his providence, to which Christ gave us the key, is the mover of the ages, has always been dragging down the great and lifting up the poor; and Christianity was the first testimony of religion which recognized the decree of Providence that the greater is the servant of the lesser.

Again, Christianity endeavors to reform the world by ideas. There is not such another attempt in the history of the race. There is nowhere a single religious leader that ever said, "I will remodel the world, and I will remodel it by thought." Christianity not only trusts itself to the mind, to the supremacy of the soul, but it is *aggressive* on that line. It not only says, with every thoughtful man, the mind is stronger than the body, but the Saviour says, "Go out and preach the gospel to every creature." The great AGITATOR of the centuries is Jesus Christ of Jerusalem, who undertook to found his power on an idea, and at the same time to announce his faith and to teach his disciples "This idea shall remould the world." No other religion has attempted it; no other religious leader has proclaimed any such purpose, plan or faith.

Christianity has another element that distinguishes it from all religions. It does not appeal to education; it does not appeal to caste; it does not appeal to culture and the disciplined mind; in that century or in any other. To the poor the gospel is preached. Christianity didn't condescend to the lowest ignorance; it selected the lowest ignorance as the depositary of its trust. (Applause). Some one has said, "Christianity is the highest wisdom condescending to the lowest ignorance." That is an insufficient statement. Christ *entrusted* his gospel to the poor—to the common sense of the race—to the instincts of human nature. He turned away from sanhedrim and school; from Pharisee, who was observance, and Sadducee, who was sceptical inquiry, and called to his side the unlearned; planted the seeds of his empire in the masses; no caste, no college, no "inside" clique of adepts, and no "outside" herd of dupes. Christ proclaims spiritual equality and brotherhood.

You see in the Bible that the Saviour was considered a babbler, a disorganizer, a pestilent fellow, a stirrer-up of sedition. All the names that have been bestowed on men that ever came to turn the world upside down were heaped upon that leader of Christianity in the streets of Jerusalem. If he should come to-day into these streets as he stood up in the corners of the streets of Jerusalem and arraigned the church and state of his day, he would be denied and crucified exactly as he was in the streets of Jerusalem 1800 years ago. This is a most singular and unique characteristic of Christianity. It didn't affect the schools; didn't ask the endorsement of the Academy of Plato; it went to the people; it trusted the human race. It said, "I am as immortal as man. I accept human nature, and the evidence of my divinity will be that every successive development of a fact of human nature will come back here and find its key." Christianity says, "I leave my record with the instincts of the race. The accumulating evidence of my divine mission shall be that nowhere can the race travel, under no climate, in the midst of no circumstances can it develop anything, of which I have not offered beforehand the explanation and the key."

The fourth element peculiar to Christianity is its ideal of woman. In all civilization, as in every individual case; in all times, as well as in all men; this rule holds: The level of a man's spiritual life, and the spiritual life of an age, is exactly this—its ideal of a woman. No matter where you test society, what its intellectual or moral development, the idea that it has held of women is the measure and the test of the progress it has made. The black woman in the South holds in her hands to-day the social reconstruction of half the Union. The black man of the South holds its material and its industrial future; its spiritual and moral possibility lies in the place which women shall compel her fellow-beings to accord her in their ideas in the future. (Applause). So wherever you go, into Asia or Greece, the idea that each religion held of woman is a test of its absolute spiritual truth and life. Christianity is the only religion that ever accorded to woman her true place in the Providence of God. It was exceptional; it was antagonistic to the whole spirit of the age. The elements he had named were those which distinguish Christianity.

Is Christianity an inspired faith or not? Shakespeare and Plato tower above the intellectual level of their times like the peaks of Teneriffe and Mont Blanc. We look at them, and it seems impossible to measure the interval that separates them from the intellectual development around them. But if this Jewish boy in that era of the world, in Palestine, with the Ganges on one side of him and the Olympus of Athens on the other, ever produced a religion with these four elements, he towers so far above Shakespeare and Plato that the difference between Shakespeare and Plato and their times in the comparison becomes an imperceptible wrinkle on the surface of the earth. (Applause). He thought it a greater credulity to believe that there ever was a man so much superior to Athens and to England as this Jewish youth was, if he was a mere man, than it is to believe that in the fulness of time a higher wisdom than was ever vouchsafed to a human being undertook to tell the human race the secret by which it could lift itself to a higher plane of moral and intellectual existence. (Applause). He had weighed Christianity as the great vital and elemental force which underlies Europe—to which we are indebted for European civilization. He had endeavored to measure its strength, to estimate its permanence, to analyze its elements; and if they ever came from the unassisted brain of one uneducated Jew, while Shakespeare is admirable, and Plato is admirable, and Göethe is admirable, this Jewish boy takes a higher level; he is marvellous, wonderful; he is in himself a miracle. The miracles he wrought are nothing to the miracle he was, if at that era and that condition of the world he invented Christianity. (Applause). Whately says "To disbelieve is to believe." I cannot be so credulous as to believe that any mere man invented Christianity. Until you show me some loving heart that has felt more profoundly, some strong brain that, even with the aid of his example, has thought further and added something important to religion, I must still use my commonsense and say, *No man did all this.* I know Buddha's protest, and what he is said to have tried to do. To all that my answer is, *India past and present.* In testing ideas and elemental forces, if you give them centuries to work in, *success* is the only criterion. "By their fruits" is an inspired rule, not yet half understood and appreciated.

Our religion was never yet at peace with its age. Ours is the only faith whose first teacher and eleven out of his twelve original disciples died martyrs to their ideas. There is no other faith whose first teacher was not cherished and deified. The proof that some mighty power took possession of this Jewish mind, and lifted it up above and flung it against its age, is that he himself and eleven of his twelve first disciples forfeited, to the age, their lives for the message they brought.

Mr. Phillips said he put aside all the tenets of the Sermon on the Mount—the fatherhood of God, the brotherhood of man; all the gleams which the noblest intellects of the classic and Asiatic world had undoubtedly of the truth. That was not it. A man who says that Christianity is but the outgrowth of a human intellect must explain to him Europe as she stands to-day—the intelligence, morality and civilization of Europe as compared with the Asiatic civilization which has died out. Asiatic civilization failed from no lack of intellectual vigor or development. Tocqueville shows us that all the social problems and questions that agitate Europe and America to-day were debated to rags in Hindostan ages ago. Every one knows that Saracen Spain outshone all the rest of Europe for three or four centuries. The force wanting was a spiritual one. Body and brain, without soul, Asia rotted away. From Confucius to Cicero there is light enough, but no heat.

If this was the essence of Christianity, what was our duty in view of it. A large proportion of the men who discuss radical religion, as well as orthodox religionists, mistake the essence of Christianity for speculation. We have an immense amount of speculation as to the nature of God, the soul's relation to God, the essence of the soul, the inspiration of the Scriptures, the nature of sin, and the characteristics of another state. It seemed to him that most of that was dream and revery. The marvel of the New Testament is that when you read it through only about one line in four touches upon any such problems. There is very little of it there. Christianity did not attempt to teach us any of these metaphysics. The glimpses it gave us of it were all accidental, indirect, in passing along. All through the New Testament it is not the future life and the essence of the soul that are dwelt on: it is the problems that make up the society of to-day. Open your New Testament and you will be surprised to find the comparative, the relative amount that there is on the one topic to what there is on the other. He thought that while bishops were discussing the metaphysics of the soul, and German theologians were dividing brains, Christianity was writing its record by the pen of Beccaria, when he taught Europe a better system of penal laws. I remember, of course, the duty and value of prayer; the place devotion has, the need all human nature has for meditation and self-culture. John Augustus kneeling at a Cathedral shrine would have been a Christian sight. But John Augustus, in the Courts, saving drunkards from the shame and temptation and debasement of our jails was a more Christ-like one. Viewed broadly, and noting the distinctive nature of Christianity, when Voltaire thundered across Europe in defence of Calais, struggling for rational religion, he was nearer to the heart of Christ than Jeremy Taylor when he wrote his eloquent and most religious essays, "Holy Living and Dying." Bating some human imperfections, trampling under foot his personal vices, and remembering only his large service to his race, when even that name of all names which the Christian has been taught to hate—when Thomas Paine went into the other world he was much more likely to be received with, "Well done, good and faithful servant!" than many a bishop who died under an English mitre.

There are two classes of philanthropy; one alleviates and the other cures. There is one class of philanthropy that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentiment, the last is Christianity. (Applause).

The religion of to-day has too many pulpits. Men say we have not churches enough. We have too many. Two hundred thousand men in New York never enter a church. There is not room. Thank God for that! If there are two hundred thousand Christian men in New York that cannot get into church, all the better. They do not need to enter. Christianity never intended the pulpit in the guise in which we have it. In yonder college do they keep boys for seventy years on their hands, lecturing to them on science? When Agassiz has taught his pupils fully, he sends them out to learn by practice. Of these fifty or sixty pulpits in this city we don't need more than ten or twenty. They will accommodate all who should hear preaching. The rest should be in the State Prison talking to the inmates; they should be in North street laboring there among the poor and depraved. Their worship should be putting their gifts to use, not sitting down and hearing for the hundredth time a repetition of arguments against theft. (Applause). There will never be any practical Christianity until we cease to teach it and let men begin to learn by practice. You never saw a Quaker pauper, because the moment a member begins to fail, the better influences surround and besiege him, help him over the shallows, strengthen his purpose, watch his steps, hold up the weary hands and feeble knees, and see to it that he never falls so low as to be a pauper. Break down these narrow Quaker-walls and let your Christianity model a world on the finer elements of that sect!

He would not have so many pulpits. "I'm not going to inflict a *sermon* on you," says your generously considerate friend. What a testimony! You should go to church when you absolutely need a message. You should go as the old Christian did who went to pray and then off to his work. The existence of a poor class in a Christian community is an evidence that it is not a Christian community. There ought to be no permanently poor class in a Christian community. "Bear ye one another's burdens." Who shall so slander society as to say that there is not enough wealth to lift up its poverty. We never look at our duty in this respect. Christianity goes round amid the institutions of the world and stamps each as sin. Fashion cries no; wealth says it shall not be; and churches work to prevent it. But by-and-by the whole crashes down. Christianity marked slavery as sin one hundred years ago. You may go to England and find blue-books that might be piled up as high as Bunker Hill which were written by intelligent committees set to inquire whether it is safe to do right. The principle of truth was there carried out, however, and culminated with Wilberforce as he carried up eight hundred thousand broken fetters to God.

Mr. Phillips read an extract of an article published in one of the most religious of our daily papers, in 1861, in which it was stated that the struggle between the North and the South might go on with such bitterness that we should be obliged to emancipate the slaves. The article said "the ordeal was one in which hypocritical philanthropists and bigoted religionists might exult in; but from which genuine Christianity would pray most earnestly that the nation might be saved." Every man in political life now will say that he knew for years that slavery was wrong, but he didn't think it best to say so. Christianity says "Whatever God tells you, don't look back to see if there is a man standing on your level who cannot see it; walk forward and tell what God has told you." Christianity doesn't reside in metaphysics. You won't find it in some of the most brilliant articles of *The Radical*, or in the stern creed of Andover. But you will find it in the peace society, the temperance organization, in prison discipline, in anti-slavery, in woman's rights, in the eight-hour movement. Some may smile at that, but the man who recognizes the right of every laboring man, and shows that he knows he has a soul, is nearer Christianity than he who can discuss all the points of the Godhead, live he either at Concord or anywhere else. But there is more real, essential Christianity at Concord than sleeps under a score of steeples.

Mr. Phillip's spoke of his recent argument before the legislative committee on the labor question, and said that while he endeavored to show that the workingmen should have better opportunities to improve themselves physically, socially, morally and spiritually, with the aid of more leisure, and thus secure a better civilization, the only consideration that could be expected to have weight with the committee was this: You must show that a man can do as much work in eight as he can in ten hours.

In a recent speech before an audience of three thousand people in New York, he had alluded to the Governor's argument that alcohol was "food," and had nutritive properties as well as beef. Without consulting authorities, if alcohol was food, and any one would prove to him that beef caused two-thirds of the pauperism and crime in the community, then he demanded the prohibition of beef. One-half of his audience started at the fanaticism, and even the platform trembled at the audacity of such a claim. But Paul the ever blessed fanatic and agitator, once said, "If meat make my brother to offend I will eat no flesh while the world standeth."

He believed in the regeneration of the world through Christianity, and said we are in a transition state. Christianity is moving forward to fresh triumphs, but there will never be a union of thought. You never can get the Methodist to stand side-by-side with the Calvinist and the conservative and the radical to read the New Testament in the light of the same interpretation. It is a purpose and an opportunity, not a creed, that will unite Christianity; a benevolent movement, not an intellectual effort, that will ever make a seamless garment of the Christian church. If John Stuart Mill, who rejects the four Gospels, shall agitate Europe, and so the workingmen shall be lifted from the pit they now occupy (a pit which is worse than any hell Calvin ever imagined), then the speaker would say that Lord Shaftesbury is a dreamer and John Stuart Mill the apostolic successor of St. Paul. "By their fruits ye shall know them," said the Master. Wherever a chain is broken, wherever a ray of light is admitted, wherever a noble purpose is struggling, wherever an obstacle is removed, there is Christianity.

There may be mummies hidden in the churches; metaphysicians dividing the truth according to the north or northwestern side of a hair; but they will never be crucified; never have the Pharisees and Sadducees feeling that their time is come; they will never have the devils of their age asking to be sent into the swine. We don't know Jesus, and no man would know him if he came to-day. We imagine that he was a respectable, sentimental, decorous, moderate, careful, conservative element, who took a hall, and was decently surrounded. He was the sedition of the streets. He said to wealth, "You're robbery," and Christendom stood aghast. He said to Judah, "You are a tyranny." He arraigned unjust power at its own feet. If a man does so now we send him to the Coventry of public contempt, or the house of correction. But that is where Christianity goes. That is the way it entered the world, and that is the way it grapples with the world to-day. As the old Italian said in 1554, "There has not a Christian died in his bed for two hundred years." There will never a Christian die in his bed in the sense in which he meant it. The distinctive representative, the typical, advanced Christian of his age will never die in a respectable bed because the society of to-day, though growing out of a Christian subsoil, struggles yet to defy its master.

He had endeavored to show the wise men at the State House that they were gravitating toward the despotism of incorporated wealth. He showed them that in a republican community you could not afford to have half the individuality of the masses taken away because you would have no basis for our form of government to rest upon. He didn't dare to say to that Legislature, "God gives to you the keeping, annually, of so many hundred thousand souls," and whether they are good voters or trustworthy citizens is a secondary matter. You should make these streets safe for immortal souls to grow up in." And yet that Legislature is better than a church, for it says there shall be no distinction of color. It don't know caste. But when you go down to the Old South church you find it has taken a leaf out of Hindostan and has black men in one place and white men in another. That is a church; the other is Christianity.

Mr. Phillips said he had impressed this fact; Christianity is a divine force; it is the great force to which we owe Europe. It is the key that unlocks the government, the society, the literature of Europe. It unfolds to you the goal to which we are all hastening, but you must not seek for it in the religious organizations. You must seek for it in representative and organized systems which undertake to hold its essence. The church as a milestone shows how far morals have travelled up to that moment. The moment it is found it is useless. It is like the bulwarks of Holland, good when the waters are outside, but all the worse when the waters are inside to keep them in. The pioneer goes through the forest girdling the trees as he moves, and five years after these trees are dead lumber. So Christianity goes through society dooming now this institution and now that custom as sinful,—soon they die. Look back forty years. Christianity branded slavery as *sin*. Wealth laughed scornfully at the fanaticism. Fashion swept haughtily past in her pride. The State thought to smother the protest by statutes. The church clasped hands and blessed the plot. But a printer's boy yielded himself to the sublime inspiration; gave life to the martyrdom of the message; and when his hand struck off three million of fetters, the church said, "Yes, I did it, for did I not always say, 'There was no bond in Christ Jesus?'" Yes, you did. But when to take that terrible protest from your treasure-house and flare it in the face of an angry nation was grave peril and cruel sacrifice, you hid it! You always had the truth; your only lack was *life* to believe and *courage* to apply it. The question that lies beyond, and has for thirty years, was the question of race. We lifted races on to a dead level, and the church said, "Didn't I tell you God hath made of one blood all the nations of the earth?" And we all said: "Yes, you did. The trouble was that when it was crucifixion to apply it you could not see it."

The thing that lies beyond is sex. Will you crush woman out of her opportunities? The church says "Yes." But the age travels on, and by-and-by she will take her place side-by-side with man in politics as she does in society, and then the church will say, "Didn't I tell you so? There is neither male nor female in Christ." Then we shall say: "Yes you did; but when it was vulgar and unpopular and isolated to apply it, you were not there." And beyond that lies the darkened chamber of labor, that only rises to toil and lies down to rest. It is lifted by no hope, mellowed by no comfort; looks into gardens it created, and up to wealth which it has garnered, and has no pleasure thence; looks down into its cradle—there is no hope; and Stuart Mill says to the church, "Come and claim for labor its great share in civilization and its products;" the bench of bishops say, "Let us have a charity school;" Episcopacy says, "We will print a primer;" the dissenting interest says, "We will have cheap soup-houses;" Lord Shaftsbury says, "We will have May-day pastimes;" and gaunt labor says, "I don't ask pity, I ask for justice. In the name of the Christian brotherhood I ask for justice." And the church quietly hides itself behind its prayer-book, and the great vital force underneath bears us onwards, till by-and-by through the ballot, by the power of selfish interest, by the combination of necessity, labor will clutch its rights, and the church will say, "So, I did it!" You have no right to luxuriate. If you are Christain men you should sell your sword and garments, go into your neighbor's house and start a public opinion and rouse and educate the masses. One soul with an idea outweighs ninety-nine men moved only by interests. Though there are powerful obstacles in our pathway, they will be permeated by the idea we advocate, as was Cæsar's palace by the weeds nurtured by an Italian summer. It was supposed that nothing less than an earthquake that would shake the seven hills could disturb the solid walls; but the tiny weeds of an Italian summer struck roots between them and tossed the huge blocks of granite into shapeless ruins. So must inevitably our ideas—the only *living* forces—for a while overawed by marble, and gold, and iron, and organization—heave all to ruin and rebuild on a finer model.—*Boston Commonwealth.*

## CREATION OF ANGELS.

BY ELIZABETH B. BROWNING.

As yourselves
Were fashion'd very good at best, so we
Sprang very beauteous from the creant word
Which thrilled around us, God himself being moved
When that august work of a perfect shape,
His dignities of sovereign angel-hood
Swept out into the universe; divine
With thundrous movements, earnest looks of God's
And silver solemn clash of cymbal wings.

ONE of the latest developments of commercial ingenuity is a new kind of wrapping material, which is known by the name of "iron paper." Iron filings are mixed with the pulp.


## Advertisements.

### PACIFIC RAILWAY GOLD LOAN.

MESSRS. DABNEY, MORGAN & Co., 53 Exchange Place, and M. K. JESUP & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 437 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and Circulars furnished on application.

### Ayer's Cherry Pectoral,

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of *Croup*, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this antidote for them.

Although settled *Consumption* is thought incurable, still great numbers of cases where the disease seemed setled, have been completely cured, and the patient restored to sound health by the *Cherry Pectoral.* So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the *Cherry Pectoral* they subside and disappear.

*Singers and Public Speakers* find great protection from it.

*Asthma* is always relieved and often wholly cured by it.

*Bronchitis* is generally cured by taking the *Cherry Pectoral* in small and frequent doses.

So generally are its virtues known that we need not publish the certificates of them here, or do more than assure the public that its qualities are fully maintained.

### Ayer's Ague Cure,

For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons.

As its name implies, it does *Cure*, and does not fail. Containing neither Arsenic, Quinine, Bismuth, Zinc, nor any other mineral or poisonous substance whatever, it in nowise injures any patient. The number and importance of its cures in the ague districts, are literally beyond account, and we believe without a parallel in the history of Ague medicine. Our pride is gratified by the acknowledgments we receive of the radical cures effected in obstinate cases, and where other remedies had wholly failed.

Unacclimated persons, either resident in, or travelling through miasmatic localities, will be protected by taking the *AGUE CURE* daily.

For *Liver Complaints*, arising from torpidity of the Liver, it is an excellent remedy, stimulating the Liver into healthy activity.

For Bilious Disorders and Liver Complaints, it is an excellent remedy, producing many truly remarkable cures, where other medicines had failed.

Prepared by DR. J. C. AYER & Co., Practical and Analytical Chemists, Lowell, Mass., and sold all round the world.

*PRICE, $1.00 PER BOTTLE.*

S. LASAR, NO. 80 CEDAR STREET, N. Y.

Notary Public for the State of New York, and Commissioner of States and territories, etc., etc.



## THE NATIONAL ANTI-SLAVERY STANDARD.

VOL. XXX. PUBLISHED EVERY SATURDAY.

AARON M. POWELL, EDITOR.

THE STANDARD advocates entire freedom and immediate enfranchisement for the colored race, as the demand of justice. Chattelism has been abolished, but equal freedom for the colored race has not yet been secured.

Eminent writers contribute weekly to its columns, and the Editor is permitted to announce

WENDELL PHILLIPS

as a Special Editorial Contributor. Full reports will also be published of the Addresses of MR. PHILLIPS, revised and corrected by himself.

THE STANDARD, though chiefly devoted to the consideration of the Freedom and well-being of the colored race, will, as hitherto, hospitably entertain the claims of movements of a kindred end and aim, as the Rights of Women, Temperance, Education, etc. It will also present a department of choice Literary Miscellany. It is intended that, without forgetting its main object, THE STANDARD shall be carefully and thoroughly edited in all its other departments, and be welcomed by all classes of readers.

MRS. LYDIA MARIA CHILD, in a letter accompanying a remittance for THE STANDARD, writes as follows:

WAYLAND, MASS., Feb. 1, 1868.

AARON M. POWELL—*Dear Sir*—Inclosed is $3.00, our yearly subscription for THE STANDARD. Money cannot pay for the privilege of having a paper that speaks the truth boldly, without fear or favor, alike unfettered by sect, and untrammeled by any political party. Such a paper was never more needed than at the present time, and I am thankful to see that so many friends rally to its support. Yours, cordially,

L. MARIA CHILD.

PREMIUMS.

We offer to our friends what we are sure will be esteemed very liberal and welcome compensation for their efforts to add to our subscription list, namely: to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6) we will send either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters." 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's "Romance of the Republic." 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court." 498 pages—price $2.50.

TERMS OF SUBSCRIPTION.

| | |
|---|---|
| One Copy, One Year, | $3 00 |
| Ten Copies to one Address, each | 2 50 |
| Twenty Copies, each, | 2 00 |

A limited number of Advertisements will be received at the following rates:

| | |
|---|---|
| One line, first insertion, | 15 cents |
| " each subsequent insertion, | 10 " |
| " one month, | 40 " |
| " three months, | $1 00 |
| " one year, | 3 00 |
| Special Notices, per line, | 20 cents. |

Special arrangements will be made with yearly advertisers.

Subscriptions and advertisements payable in advance.

Yearly advertisements, quarterly in advance.

Single Copies of THE STANDARD may be had of the American News Company, 121 Nassau Street, and at the Office of Publication.

All communications should be addressed to,

A. M. POWELL,
Editor of the National Anti-Slavery Standard,
39 Nassau Street, New York.



### RAPID SALE!

25,000 Already in Use.

**The Demand Increasing!**

THE

### CHORAL TRIBUTE!

BY L. O. EMERSON.

Choristers and Singers unanimously agree that it surpasses a other works of Church Music by this popular author.

(Until November 1—Clergymen, Choristers and Teachers who have not yet examined this valuable work, will be supplied with a single copy at $1.25, postage paid).

Price $1.50. $13.50 per dozen.

OLIVER DITSON & CO., Publishers,
277 Washington St., Boston.

CHAS. H. DITSON & CO.,
Broadway, New York.

EXPOSITION UNIVERSELLE,
PARIS, 1868.

AWARDED:

**1st—ONE (of the five) GRAND PRIZE.**

"Material for the Relief of the wounded in the war of 1861 IN THE DEPARTMENT, UNITED STATES SANITARY COMMISSION"

The Highest Expression of the Imperial Commission.

**2d—Bronze Medal (exclusive cast) and Diploma.**

DR. E. D. HUDSON.

FOR ARTIFICIAL LIMBS (Legs and Arms.)

By the International Jury, PARIS, 1867.

LE CONSEILLER D'ETAT, Commissaire General, F. LE PLAY. | LE MINISTRE, Vice-Pres't de la Com. Imperiale, CE. FOREADE.

REPORT OF U. S. COMMISSIONER, T. W. EVANS, M. D., MEMBER OF THE JURY OF THE UNIVERSAL EXPOSITION, TO THE UNITED STATES. WILLIAM H. SEWARD, SECRETARY, DEPARTMENT OF STATE. To wit:

DR. HUDSON has received from the IMPERIAL COMMISSION a BRONZE MEDAL and DIPLOMA, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)

TESTIMONIAL OF THE

CONFERENCE

OF THE

INTERNATIONAL SANITARY COMMISSION

AT THE EXPOSITION UNIVERSELLE, PARIS, 1867.

IN THE NAME OF THE CONFERENCE OF ASSOCIATIONS FOR THE RELIEF OF WOUNDED SOLDIERS AND SAILORS,

"I have the honor to inform you that a MEDAL has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

PARIS, September 8th, 1868.

COUNT SERRURIER,
Commissioner General of the International Exposition
President of the Conference.

COUNT G. de CHABOLY, T. GAUVIY. } General Secretaries.

To Monsieur Hudson."

E. D. HUDSON, M. D., 696 BROADWAY, N. Y.

Specialty of Mechanical Surgery, and Artificial Legs and Arms.

21 tf

PUBLISHING AND BOOK FURNISHING AGENCY.

THE undersigned respectfully announces that he still continues his PUBLISHING AND BOOK FURNISHING AGENCY and is prepared to execute all orders that may be intrusted to him, with care and promptness. Authors desiring a publisher, or wishing their works superintended while in press, will do well to confer with him, as his experience in the business and established connections, afford peculiar facilities for the furtherance of their interests. Works of all established authors furnished at the shortest notice and at the lowest rates. Office 39 Nassau street, Room 43.

P. O. Box 1416, New York city.

WILLIAM P. TOMLINSON.

BOARDING.

By the Day or Week. Terms, $1.00 per day. MRS. LUCY WESTON, 54 Hudson street, Boston, Mass. 40-3mo

USE THE STANDARD

WEATHER STRIPS.

*TORREY'S PATENT.*

WARRANTED FOR FIVE YEARS.

Depot, 11 Barclay street, New York.

41-3mo